

# Prabuddha Bharata

OR AWAKENED INDIA

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“उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।”

“Arise ! Awake ! And stop not till the Goal is reached.”

Vol. XLIII

JANUARY - DECEMBER, 1938

*Editorial Office :*

MAYAVATI ALMORA, HIMALAYAS

*Publication Office :*

4, WELLINGTON LANE, CALCUTTA

Subscription : Inland Rs. 4  
Foreign : \$3 or 11sk.

Inland : Single Copy  
Annas Seven.

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“Arise ! Awake ! And stop not till the Goal is reached.”

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TO SRI RAMAKRISHNA

BY DOROTHY KRUGER

You who have turned my eyes from passing faces  
To hold them by the glory of your own,  
Release me never, urge me on to places  
Austere as pinnacles of snow-paved stone.  
For I would go, your face alone before me  
Dimming the fire-flies of love and hate,  
From fields of senses where the nettles tore me,  
To keep, on heights, my soul inviolate.  
I am in love with your perfected Being,  
The mountain-ledge of Truth you easily trod,  
The love you crystallized for your own seeing  
Through purest will, into the living God.  
You who look love at me, turn not your face  
An instant from me in this life of grace.

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# THE CIVILIZATION OF TODAY

BY THE EDITOR

## I

We are again on the threshold of a world war. The smouldering fire has already burst into flames, and malignant forces are at work to fan them into a mighty conflagration. The prospect of a huge Armageddon has sent a thrill of horror through the world and cast a gloom over the peace-loving sections of humanity. Time and again human civilization has been at stake and the proudest achievements of the shining geniuses of the world in the realms of arts and architecture, science and literature, philosophy and religion have been decimated beyond recognition by the ruthless fury of the warring nations. For when the trumpet of war blows and passions run high, the pretences of civilization disappear altogether and all human considerations are flung to the four winds. The man helplessly reels back into the beast and is driven to the perpetration of crimes which he would shudder to think in peaceful times. The epoch-making scientific discoveries and inventions are converted into powerful engines of destruction only to make a holocaust of the fairest fruits of human thought and culture.

Indeed, scientific inventions are not bad in themselves. For, if the inventive genius is not sacrificed to the warring instincts of nations but is pressed into human service to advance the common well-being of mankind, it would be hailed by every right-thinking person as a great liberating force in human society. Sir Oliver Lodge has rightly pointed out in his *Modern*

*Problems* that scientific discovery can be made at once interesting, can be assimilated and its fruits reaped by all. Any discovery made by a group or by an individual becomes thereafter the property of humanity and the world is advanced a step higher. The power to produce ingenious things and use them is excellent; but the gratuitous bringing about of catastrophes by their means is diabolic. That is what war does; it brings about, on purpose, disasters which in peace we regard with special abhorrence. "When the nations," he further adds, "are working hand in hand in scientific discovery and invention, as well as in arts and crafts of every kind, when they recognize each other's good work with real enthusiasm and dine together and feel friendly and rejoice in each other's progress—then suddenly to reverse this attitude, at the bidding of a few frenzied newspaper writers, and convert the weapons which scientific investigation has made possible, into engines of destruction and slaughter—that is monstrous and detestable."

No truer words have been so candidly uttered. The prostitution of genius, scientific or other, has become the normal order of the day. Every nation possesses, though in a limited number, a group of creative geniuses, and their productions, while being inestimable treasures and heirlooms of humanity, have in all ages served to enrich the life and culture of mankind; for their monumental contributions to the sum total of human progress cannot remain cooped up within the four walls of a particular nation or a continent,



but become the common properties of men and are shared by all to the greatest benefit of human society in general. But when the healthy spirit of emulation is supplanted by that of blind competition and rivalry, when land-grabbing instinct, and greed for pelf and power become the ruling passion of the people, these creative forces are harnessed to the wheel of destruction, and the fair face of the earth is besmirched with the innocent blood of millions. The masses, the backbone of a nation, become the sacrifice. Above their heads are exchanged challenges for causes of which they know nothing and for stakes which are of no interest to them. Across their backs, bleeding and bowed, takes place the struggle of ideas, while they themselves have no share in them. For their part they do not hate. They are the sacrifice, and those only hate, who have ordered the sacrifice. Such are the ghastly tragedies that are being enacted in the name of politics and national efficiency on the theatres of the East and the West today!

Moreover, the intellectual giants of a nation are debarred in times of war from exercising their freedom of thought in the cause of universal peace and goodwill. This method of stifling into silence the voices of the masterminds of the world raised in support of the innocent and the oppressed, has been a recent development in the political life of the West. "Integrity," says Sir S. Radhakrishnan, "is lost and truth-seeking has become the handmaid of state policy. In the belligerent countries at the present day the intellectuals must think, if they think at all, in one particular way. If they show any independence they do so at the risk of their lives or their freedom of action. There is no use of making any profession of impartiality. We must

think to order . . . Before our eyes we see how intellect has become the servant of diplomacy . . . spiritual powers are being exploited for temporal purposes. Religion is made to turn the mills of state authority."

To render confusion worse confounded Occidental philosophy has moreover begun at the present day to put a premium on the pragmatic values of human life. "The prejudice of the plain man is the seed of the plant of this new philosophy. The democratic movement has come to stay, not merely in politics where its value is undoubted, but also in art, literature and philosophy . . . The absolute idealists may dream sweet dreams of the unity of all life and the mystic apprehension of the Infinite. But these have no place in philosophy where restlessness is regarded as the truth of things. Men are suffering from the fever of violent motion and so they make a philosophy of it . . . Pure contemplation, æsthetic ecstasy or reflection on the end of life is dismissed as mystic raving or poetic dreaming . . . Anti-absolutism may be set down as the chief characteristic of the new philosophies." In fact those pragmatists have begun to accentuate and extol the material advantages of life with the result that the sublime philosophical speculation stands today in danger of being dragged down from its empyrean height of absolutism to the lowest level of sordid utilitarianism. It is but a truism that philosophy and religion are but the obverse and reverse of the same shield of spiritual life; they differ only in their method of approach to reality. Ultimately both harmonize and meet at a point where humanity, nay, the entire creation, stands as an indivisible whole. But when this lofty mission is forgotten, utilitarianism becomes the supreme interest in human life and conduct, and baulks every free

and bold speculation on the ultimate destiny of mankind.

## II

When the human intellect is imprisoned and the ideal of religion and philosophy is perverted and lowered to satisfy the immediate ends of men, the destructive forces are automatically released from the cauldron of human nature to play havoc in the society of men. The callousness with which the weaker nations of the world are being subjected and placed under the footstools of the stronger ones even at this advanced stage of civilization only strengthens the conviction that the principle of unrestricted competition as advocated by some biologists in the evolution of species is being pursued and applied with blind zeal even in the sphere of politics. In the opinion of these biologists the preservation of the weak is no benefit to the state, rather baneful, and the people would become supine, sluggish and effete without rivalry and competition. This reminds us of the fascinating political apothegm of the late Field Marshal Count Moltke of Germany, that, war being an element in the order of the universe ordained by God, the world without war would stagnate and lose in materialism! The great German philosopher Nietzsche in strict conformity with his national traditions only echoed the sentiments of this Field Marshal when he declared, "It is mere illusion and petty sentiment to expect much (even anything at all) from mankind if it forgets how to make war. As yet no means are known which call forth so much into action as a great war that rough energy born of the camp, that deep impersonality born of hatred, that conscience born of murder and cold-bloodedness, that fervour born of effort in the annihilation of the

energy, that proud indifference to loss, to one's own existence, to that of one's fellows, that earthquake-like soul-shaking which people needs, when it is losing its vitality." The political philosophy thus candidly enunciated is not the guiding force in Germany alone, but like an infectious disease it has sunk deep into the cultural consciousness of many other nations of the world. The successful manipulation of the two historical abstractions, force and fraud, is looked upon as the surest means to success in the political growth and territorial expansion of nations at the modern age.

But a cursory glance at the scintillating pages of human history, both ancient and modern, makes it abundantly clear that permanent peace and security or even lasting political domination can never be achieved by means of physical force, far less by political camouflage. Where are today the mighty empires of the Egyptians, the Assyrians, the Babylonians, and the Persians? Where are the vaunted glories of the Greek and the Roman empires? Like bubbles on the surface of the sea, they rose and melted away into nothingness leaving behind them only their ruins as landmarks on the road without issue. Thus the history of nations bears an eloquent testimony to the inevitable downfall and ruin of empires built on the quicksand of militarism.

It is a self-evident phenomenon that, in the present state of scientific progress and development, a nation cannot stand by itself as an exclusively separate unit without any inter-relation with the rest of the world. The fates of all the peoples have been so inextricably blended that any loss of balance in one part of the world is sure to produce a repercussion on the other. Willy-nilly all are sucked in the maelstrom and are cons-



trained to take part in actions which most of them would shun with positive abhorrence and in disgust. Great minds have risen in every age and clime to hold before humanity the lurid picture of the horrible consequences following in the wake of such a life without a spiritual foundation. Various earthly means have also been suggested and resorted to as safeguards against the orgy of bloodshed and the perpetration of these blackest crimes against humanity. Even in recent years various Legislations, International Agreements, Institutions, Leagues, Courts of Arbitration, and Conventions have been formed to combat the evil; but, as Paul Richard has rightly pointed out, 'all these are only so many obstacles and barriers set up in the way of the destructive torrent' only to allow it time to gather in strength and volume and to sweep away everything before its mighty onrush.

### III

In recent years many intellectual stalwarts, who are seriously thinking of the problem of peace in the world, have given a wide publicity to their respective views to educate public opinion. Sir Oliver Lodge suggests that by an exchange of periodicals, by frequent international visits, by the action of great societies, and by making use everywhere of knowledge wherever it be acquired, people should be made to realize the solidarity of humanity. He further observes that no warlike enthusiasm or alien excitement is needed to break the monotony of the ordinary life or to keep up the vigour and health of a nation; for excitement and thrill are amply provided by the prospect of a discovery or a new invention, and there is plenty of room for strenuous exertion in other spheres of life as well. The

nation that realizes the magnitude of the opportunity afforded by the earth-existence to promote the common good of humanity by enriching its own culture, the nation that by social and religious reforms liberates the human spirit from the shackles of parochialism and narrow-minded bigotry—that nation will arouse in its citizens a fervour of patriotism hitherto unknown, and to it will belong, not by military conquest but by divine right, the supremacy of the future and the gratitude of the human race.

There are persons like Eleen Power, who emphasize the teaching of history with an insistence on the interdependence of nations, which would stimulate a sense of the solidarity of mankind and community of aspirations, and generate a universal interest in the preservation of the fruits of human culture. Mr. H. G. Wells has made some significant observations in his *Open Conspiracy*. He says that, to avoid the positive ends of war and to attain the new levels of prosperity and power that now come into view, an effective world control, not merely of armed force but of the finance and the main movements of stable commodities, the drift and expansion of population as also of the supply of war materials, is required. For in his opinion if the great powers join hands in a spirit of fellowship in the interest of peace and establish effective control over the aforesaid items, the warring people would be bound to bend their knees before their concerted action. Mr. Wells further suggests in his *Apology for a World Utopia* that 'if Europe is to be saved from ultimate disaster, Europe has to stop thinking in terms of the people of France, the people of England or the people of Germany. . . . The first task before us in Europe is to release its children

from the nationalist obsession—to teach the masses of European people a little truthful history in which each one will see his country in the proper proportions and a little truthful ethnology in which each country will get over the delusion that its people is a distinct and individual race. . . . It is the international mind that the world needs. If we cannot bring our minds to that there is no hope for us. Fresh wars will destroy our social fabric and we will perish as nations, fighting.’

Needless to say, these high-souled suggestions, if followed to their logical conclusion, may prove a deterrent to the unbridled display of wild passions in the collective life of nations. But we doubt whether any outward pressure to prevent war without a corresponding mental turn-over will be productive of any enduring results. Mere political education would be meaningless, as has hitherto been, unless it is accompanied by a spiritual training to open the vision of men to the glorious destiny of the soul. For man is not merely a political animal, but is a philosophical and religious being as well. The craving of the human heart for eternal peace and happiness cannot be silenced once for all by the acquisition of earthly glories and prosperity. There is something hidden in the inmost depths of the heart, which wants to break through all physical barriers and human limitations to visualize the supreme Reality. The realization of this highest Truth is the true measure of greatness in the life of an individual or of a race. For greatness is not a thing of kilometres or an extent in space. The true wealth of a man or a nation is the spiritual genius that shines and radiates, and unless and until this light of wisdom—the realization of the oneness of all being—is kindled in the

human mind and it transfigures his entire personality, it would be vain to expect a healthy revolution in the existing relation between man and man, between nation and nation. In fact the warring instincts of mankind cannot be set at rest without a universal seeping of the spiritual ideas into men’s minds and hearts. And this the West must learn from the immortal teachings of the Vedanta, the sacred treasure-house of the accumulated wisdom of the ancient seers of India. Rightly has Sir Francis Young-husband said in the *New York Times Magazine* from his personal experience, “We Westerners may have to put away our airs of superiority and recognize that, if India has much to learn from us in the way of scientific progress, mechanical inventions, big business and the art of government, we have much to learn from her in just those things of the spirit which we sadly need to possess. . . . Like bees in search of honey in the flowers, we must go to them and not expect them to come to us.”

#### IV

India stands before the world as a living embodiment of spiritual culture. In spite of manifold vicissitudes in the sphere of her political life, she has never forgotten the paramount theme of her life—the cult of the spirit. So has the illustrious Swami Vivekananda declared, “Here in this blessed land, the foundation, the backbone, the life-centre is religion and religion alone. Let others talk of politics, of the glory of acquisition of immense wealth poured in by trade, of the power and speed of commercialism, of the glorious fountains of physical liberty, but these the Hindu mind does not understand and does not want to understand. Touch him on spirituality, on God, on



the soul, on the Infinite, on spiritual freedom, and I assure you, the lowest peasant in India is better informed on these subjects than many a so-called philosopher in other lands. This is the *raison d'être*, that this nation should live on, in spite of hundreds of years of persecution, in spite of nearly a thousand years of foreign rule and foreign oppression." "Materialism and all its miseries," he adds, "can never be conquered by materialism. Armies when they attempt to conquer armies only multiply and make brutes of humanity. Spirituality must conquer the West." No truer words have ever been spoken with such a forecasting vision of possibilities. The very foundation of Western civilization has been rudely shaken. It has been tried many a time and found wanting. It is time that the spiritual idealism of the East is accepted as the guiding factor in the social and political aspirations and movements of Western nations. There is no other way to unravel the tangled skein of modern problems of international life.

The oneness of being and the infinitude of soul, which is the sanction of all morality and the basis of universal brotherhood, must form the cornerstone of the philosophical systems of the West as it has done in the East from time immemorial. The supermen of all climes must stand shoulder to

shoulder in defiance of their national prejudices and cast their eyes beyond the frontiers of their own countries on the cultural and spiritual glories of their neighbours. Unless such a breadth of outlook and universality of spirit is attained, no earthly machinery, however strong, would be able to put an effective curb upon the diabolical instincts of human nature and save *the civilization of today* from an impending shipwreck. "The whole of Western civilization will crumble to pieces in the next fifty years if there is no spiritual foundation. You will find that the very centres from which such ideas as government by force sprang up are the very first centres to degrade and degenerate and crumble to pieces. And what will save Europe is the religion of the Upanishads," so did Swami Vivekananda prophesy about forty years ago. And the world knows how his prophetic words are going to be fulfilled before its very eyes.

Standing firm on the eternal wisdom of her saints and sages India calls today the militant nations of the world to the cult of the spirit and to fight the malignant forces of materialism that are working havoc in the domain of human thought and culture. It is only in this sublime idealism of spirit that humanity will find the fulfilment of its noblest aspirations and the realization of the democratic dreams of a world federation and universal peace.

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# DEVOTION TO SPIRITUAL PRACTICE\*

BY SWAMI SARADANANDA

The Lord says in the *Gitá*: When man takes to worshipping God, his devotion takes two forms, that of work and that of knowledge. Man cannot attain knowledge without performing work; and without the attainment of knowledge mere renunciation does not lead to realization. Devoid of all works man cannot live even for a moment. In spite of his will the innate tendencies ingrained in the deeper nature of man goad him to work: "Be engaged in the performance of your duties always—it is better to work than to avoid it," "By avoiding all works even the maintenance of your body will be rendered impossible," etc. The Vedas teach how to attain the knowledge of Brahman. What self-knowledge is, what the means for its attainment are—these are the subjects the Vedas preach. They proclaim: In every living being from the highest manifestation to the meanest worm He lives; in the sun, the moon, the planets resides He. He lives in and out and through the entire creation like the warp and woof of a fabric.

Who can attain Him? The tenacious, the brave alone are able to realize Him. For one with a weak body and feeble mind—to attain self-knowledge is impossible. Man must possess vigour, then alone can he realize God. The Vedas speak specially of the Eternal Religion. What does it mean—this Eternal Religion? That which ought to be performed equally and at all times by every responsible creature, man or god, which remains

the same, unchanged and unchangeable throughout eternity. And the Smritis, the Puranas, the *Bible*, the *Quran* and other scriptures speak of religions that hold good for one class of men or for a particular time or region. To suit the requirements of different times, climes and temperaments, different religions have been, and are still being, preached. They are the Yugadharmas or the religions of particular epochs which appeal to and hold sway over, the minds of people for a good number of centuries. We are of opinion that Sri Ramakrishna has showed in his own life what the Yugadharma of the modern times should be. It can be stated in brief to be this: You must be true and devoted to your own faith, but you must love others' faiths and not hate them. He has not only given expression to this in words but has actually lived it in his own life and thus held it as an example to us. By adopting the religious practices of all the important sects and religions he felt and realized that all roads lead to Rome, all religions are sure roads to the presence of God. All religions are true. According to his temperament man selects his own road.

Scriptures say that creation has no beginning. If beginning of creation is admitted the fault of imperfection devolves on God. If it is argued that even before creation He was perfect, then it must be admitted that after creation He has become more perfect. And if it is said that after creation he has become perfect, it amounts to say-

\* Translated from the original Bengali by Swami Satswarupananda.



ing that before that He was imperfect. So both the alternatives are faulty. "More perfect" is a contradiction in terms; for that which was perfect and has become more perfect was really imperfect. How is evolution possible of the perfect? Again if commencement of creation be admitted we thereby attribute cruelty to God; for do we not see in this world some poor, illiterate and diseased while others rich, learned and healthy? If God have placed different individuals under such varied circumstances the faults of cruelty and partiality become inevitable in Him. For this do the scriptures speak of creation as beginningless.

When it exists in its subtle state, as seeds of vegetation, it is said to be in the condition of dissolution; and when it manifests itself in gross forms it is called creation. One such creation and dissolution is called a Kalpa or aeon. Such creation and dissolution, one succeeding the other in a continuous series, exist from beginningless time. And this is nothing else but God; it is He who has become this. The scriptures say: He 'saw', *i.e.* resolved, 'I will be many as creatures,' and at once did He manifest Himself as creation and become many. The Lord cannot have any motive behind His act of creation; for He is perfect. Who have motives behind their actions? Those who have some wants. With a view to removing those wants they undertake various works and take the help of many extraneous things. But the Lord has no wants to meet, He has nothing to achieve, for He is perfect. So he has no motive behind His creation. The people of the West cannot understand it. If anyone say there is no motive in creation, they at once jump to the conclusion that there is no law, no uniformity in creation,

it is the aimless act of a maniac. They cannot induce themselves to believe that there can be works without a motive behind. The reason is that seeing the imperfections of themselves and of ordinary folks they are convinced that motiveless work is impossible for any being. They see, they work only because they have wants to remove; from this they conclude that the work of creation must be of the same kind; being guided by some very great motive has God created this universe. But probe deep into it and the fallacy of the argument becomes evident, for in this admission the anthropomorphism of God becomes inevitable. No, God has no motive whatsoever in His act of creation. It is His sport, His joyous play, that is all. One might ask: Is motiveless work at all possible? The writers of scriptures say, 'Yes, it is quite possible'; and they instance the works of children. Seeing a butterfly, they go to catch it; They do many other motiveless actions. God's creation is like this. In this creation it is He who is playing these various parts, as in a drama—it is all His play and nothing serious.

We see in this world that some are rich and some poor, some are happy and some miserable, some are savants and some fools. What is the reason of this difference? Scriptures say it is due to *karma*. The word 'Karma' has been used in scriptures in a very wide sense. They say that even the stars and the planets are produced because of *karma*. What does it mean? It means here the manifestation in gross forms from subtle ones, the evolution from the causal unmanifested state into the gross visible forms. Such a transformation is *karma*. When creation has no beginning, it is but needless to add

that this *karma*, which is the cause of all differences in creation, is also without any beginning.

Inevitable are the fruits of this *karma*. Do whatever *karma* you will, you must reap as you have sown. It is inexorable. Even the mental acts, the risings of thoughts and feelings have their results. The moment an evil thought crosses the mind, the whole mind gets defiled as a result of that and if the thought is strong it manifests itself as a physical act. Sometimes we do not see the results of *karma*; but they are somewhere lying latent, there is no doubt about that. Any breach of a hygienic law manifests itself as a physical ailment. Diseases are cured with medicines. What is this? It is but the transformation of one kind of results of *karma* into another—the mutation of a hygienic law into another through the administering of medicines, which again is another result of *karma*. But we had to suffer the results of both. None of them was lost—the only difference being that both combined to give the appearance of one result. Tie two ropes to the mast of a boat and drag the boat on from the two banks of the river, it will not come to either of the banks but will go through the middle of the river. The two pulls result in what appears to be a third. Similarly, two different works combine to produce a third. This much is the difference but the fruits of *karma* themselves are never lost.

Belief prevails in some quarters that by the mere pinning of faith on some divine Incarnation all sins are washed off. Vedanta says 'no' to this. Even if Hari, Hara and Brahmâ (the Hindu trinity, the preserver, destroyer and creator) undertake to instruct you in spiritual matters, your salvation rests

entirely on your own effort.<sup>1</sup> What help do they give—these Incarnations and others? They hold before us their own lives, the fullest realizations of religion and teach us what we are to do. They hold an ideal life before our eyes, seeing which we may mould our own. They hold the ideal; they do something more—they tell us of the easiest way to realize the ideal through which we can achieve in a few lives, nay, even in one life, what would otherwise have taken us millions of lives to achieve. Hence the scriptures say that *karma* and its fruits are inexorably connected as cause and effect. During the period of dissolution it exists in subtle forms, during that of creation it comes into manifestation. This much is the difference.

Four kinds of men are generally found in the world. There are some in whom the element of reason predominates. They are not disposed to accept anything without subjecting it to a thorough criticism. They would not do anything trusting on another's words. There is the second class of men in whom the element of feeling or devotion prevails. They place their firm faith on some one, and the little of reasoning they do is based on that belief. The third class consists of those in whom the tendency to work is most prominent. To them doing good to others and the like are the only things worth attending to. True to this conviction they engage themselves in the performance of these duties. There are others again, the fourth group in which the mystic element is most prominent. They reach the farthest point of their progress by a thorough knowledge and discrimination of their mental powers.

<sup>1</sup> Even if Hari, Hara or the Lotus-born be your instructor, you cannot attain your real self-hood without the annihilation of your attachment for the world.



It is however a mistake to say that men adopt only one of these four paths. The truth is that one or other of these prevails in all minds. Whatever might be the prevailing tendency of individuals and whatever path they might adopt, in the end all must feel their oneness with God. The scriptures speak of these four as but paths leading to that realization of oneness. They are called Jnâna-Yoga, Bhakti-Yoga, Karma-Yoga and Râja-Yoga. These four paths or methods are called

“Yogas” (unions) because they unite us with God. Of these Karma-Yoga in brief is this: To do work for the sake of the Lord after having renounced the ego and all selfish desire—this is selfless work. Whatever work you do—even eating, dreaming and making merry—think sincerely that you are doing all for the sake of the Lord. Instead of thinking that I am doing it or doing it for my own sake, think that it is being done by and for the Lord. This is Karma-Yoga.

## THE PILGRIM'S PROGRESS IN THE LIGHT OF THE VEDA

BY PROF. S. V. VENKATESWARA, M.A.

### WORK AND PROGRESS

The first duty of the spiritual pilgrim is to save the soul from inertia. Man is not born to vegetate. The idea of progress is instinct in the soul, and voiced in the throb of life in every limb. But the earthly tenement in which the soul is encaged—“this muddy vesture of decay”, often induces a life of indulgence and ease.

It requires the lure of happiness to keep the aspirant away from the instinctive indolence of the lotus-eater. So Vedic literature is full of passages which hold out hopes of progeny, prosperity and power<sup>1</sup> in this world. Those for whom power and pelf have little charm are impelled by the promise of a superior knowledge and effulgence, and of life in a better land.<sup>2</sup> In one place we have a regular ladder of happiness laid for all, with prospect of pleasure increasing at every step even by the Benthamite standard—in range, duration and intensity—through every grade of life from the humdrum human

to the highest heavenly. The pilgrim finds his goal at each step until a higher and superior joy dawns on his spiritual vision.<sup>3</sup> So does he go on evolving through eternity, for there is no relief from work.<sup>4</sup>

There is no royal road to perfection. It has to be planned out for ourselves along the lines best in accord with the individual idiosyncrasy. But history repeats itself, and one may well benefit by the experience of those in the field before his time. The devout pilgrim is therefore warned ‘to have his gaze fixed on the path trodden by his forefathers’ which results in the illumination of the soul.<sup>5</sup> The marks of the right path are thus detailed in a tourist’s hymn: “May the path be free from thorns and from the dregs of society who are thorns on the side of the virtuous! May it be free from perplexing epicyclic windings! May there be guides on the path like Mitra, the friend of the world, Bhaga, the bringer of blessings,

<sup>1</sup> Prajâ, pasu, pushti, sâmrajya, etc.

<sup>2</sup> Brahmavarchas, svarga.

<sup>3</sup> Tait. Up. II.

<sup>4</sup> Isa. Up. I. 2.

<sup>5</sup> Rig-Veda X. 130. 7 ; Ibid. X. 2. 3.

Pûshan, the nourisher, and Aryamâ the protector of the weak! May the purposeful traveller at his journey's end find his objective ready to fall, like ripe fruit, into his hands!"

#### CONCORD WITH NATURE

The pilgrim is encouraged to drink deep of the magical beauty and majestic bounty of Nature. The rainbow-hues of the morning sky, the seven-steeded sun in lover-like pursuit of gold-haired rosy dawn,<sup>6</sup> the music of the spheres in the soft stillness of the night, wean the mind from a deadening love of self and wash away from the soul the dust and dirt of daily life. All study and activity are planned when Nature brings new corn out of old fields or when the new sap-blood of Spring surges through the veins. His annual term of study (*upakrama*) commenced on the full-moon day of Srâvana or under the constellation of Hasta. It was then that the herbs appearing amid the glad grass sparkled with rain-drops, and all Nature heaved with the pulsation of a fresh life. Vedic students returned to their chant when the frogs broke into a croaking harmony.<sup>7</sup> There were breaks or interruptions of study whenever Nature was in angry moods, as when the sky was overcast, or it thundered, or death or disease was in the air.<sup>8</sup> He was not to be within closed doors in the daytime, or keep his doors always open in the night. Attached to a teacher in a Forest College, he was to live in direct communion with Nature. He wove his fancies across the diurnal motions of the sun, the moon and the stars, and read restlessness in the wind and eternity in

the sea. He lived in tune with Nature, to make earthly life a musical phrase in life's eternal symphony.

Nature continued to be his comrade even after he had ceased his student-ship, for the scholar-pilgrim travelled far and wide. He observed red tracks cleave the gold and green of open cultivation, and verdant banks crushed by widened roads. He bathed in the running brooks, in blue waters which glide on the velvet slopes, the green sward or the stretch of brown gravel. A sweeping glance took in the smiling populace with their little rustic garden-circled homesteads peeping in between the tall trees, which flaunted their silken flags and waved him a silent welcome. He traced the courses of rivers dripping from the rocks and broadening into arteries of arable areas. He marked the plateau of the Heaven-kissing Himalayas with its eternal springs of snow-fed sacred rivers. He worshipped at the shrines of his gods among the pools of silver dappling the emerald valleys. Width of travel was a wholesome corrective to petty provincial prejudices. The eye gazed with relief on the eminence above, the expanse below, and the scenery around, suggesting thoughts that reached out to the Infinite.

In spite of elaborate descriptions of natural scenes in the Vedic texts, they are guiltless of local colour, of love of home as super-virtue or patriotism as the supreme creed. The moods of nature play greater part than her look in any locality. The pilgrim is not to be attached to Mother Earth but to Father Heaven. There is no hymn describing the return of an exile or his feeling for "Home, Sweet Home!" The bright friendly powers of Nature were wedded to the sky rather than to Mother Earth. The earliest hymn to the Mother Goddess appears in

<sup>6</sup> *Rig-Veda* VII. 103. 9.

<sup>7</sup> *Ibid.* VII.

<sup>8</sup> *Tait. Âran.* II. 14.



a later book<sup>9</sup> of the *Rig-Veda*, and she nowhere receives the attention and prominence accorded to her among the Dravidian and other non-Aryan peoples. The outlook of the Aryans was not petty or provincial, but pan-Indian.

#### ACCORD WITH THE LIFE UNIVERSAL

It is essential that our energies run in line with Nature's forces. The most impressive of these is the sun. His progress from day to day shows that effort and work are divine. His diurnal motion is described as the threefold "*Vikrama*" of Vishnu, and it reveals a rhythm and a melody as object-lessons to the admiring world. So is the pilgrim advised to rise early, before the birds of the air announce the approach of the morn.<sup>10</sup> He is to gather bliss from dawn, imbibe her rosy health, and inhale her rich, pure air. He is to worship the rising sun who follows in her wake. For the sun is our first teacher of unremitting toil and selfless service, illumining what is dark and raising what is low, alike in the objective universe and the subjective world. "The sun at the height of glory at noon lights up the gloom in the darkest recesses of the human heart."<sup>11</sup> Hence the prayer of all congregations: "We meditate on the adorable effulgence of the Divine First Cause, so that He may stimulate our strivings."<sup>12</sup> As the shades of evening fall, the pilgrim's thoughts turn seriously to the Beyond. He gazes into the infinity of space, and prays to the all-encompassing god Varuna for forgiveness of sins and shortcoming.<sup>13</sup> His ideal has been high, but the world has

been too much with him, the flesh heir to ills which drag him down, and the devil tempting him from the path of progress. Repentance strengthens his heart and energizes his nerves.

The pilgrim is to get an orderly routine of life. This is his first self-discipline. Hence the numerous references in Vedic texts<sup>14</sup> to the baths and worships of the day—morning, midday and evening—and especially to the twilight worships. The baths aimed at physical purity and at cooling the overwrought nerves of the thinker especially in a tropical country. The worships, and the prayers used in them, remind him that his spiritual progress depends on his energies and activities flowing in rhythm with the principles of the life universal. The daily routine and repetition serve to establish a habit of righteousness, apart from intellectual conviction, by working on the subconscious region of the mind. Prayers for peace and harmony prevent brainstorms and the unaccountable impulses from doing what is known to be wrong. Lastly, the daily life is so ordered that acts of routine are considered from the highest point of view. For instance, the hymns to the waters repeated by him at his bath not only remind him of the universal water which flows in the far-famed Ganges and other streams but of his sins and transgressions due to the push of all allurements, the wanton sweets and heating delicacies in lascivious banquets.<sup>15</sup>

#### GUIDES AND HELPERS

The decision must be taken at the parting of the ways. As the God of Death says in the *Kathopanishad*,<sup>16</sup> "The good (*sreyas*) is one thing, the pleasant (*preyas*) is the other. It is

<sup>9</sup> *Prithvî Rig-Veda* X.

<sup>10</sup> *Tait. Sam.* VI. 4. 3. 1.

<sup>11</sup> *Rig-Veda* I. 50. 10; *Atharva-Veda* VII. 53. 7.

<sup>12</sup> *Ibid.* III. 62. 10.

<sup>13</sup> *Ibid.* VII. 89. 5.

<sup>14</sup> *Rig-Veda* III. 56. 6; *Tait.-Âran.* II. 1.

<sup>15</sup> *Ibid.* X. 75. 5; *Ibid.* X.

<sup>16</sup> *Katha Up.* I. 2. 1.

well with him that clings to the path that leads to the good. He who chooses the path of pleasure misses the goal. The fool chooses what is pleasant, through greed and avarice." Superethics bids man choose the fruitful, not the agreeable and easy.

But a mere pursuit of the good may lead one along blind alleys or winding ways of murderous gloom. All action is not necessarily progressive, and all progress is not in the right direction. There is need for light and guidance in order to avoid meaningless cycles and epicycles in progress. The quest of the soul is along the steep path of perfection,<sup>17</sup> and a false or unwary step may mean a fall into the valley of the shadow of death. Hence the need for the Teacher: "He who avoids the guidance of the dependable friend does not get even advice as his portion. He knows not the path of the good."<sup>18</sup> When the path is slippery and choked with outgrowths, it demands not merely a guide but a bearer or a carrier-steed.

Hence the prayer to Agni, the torch-bearer *par excellence* and the companion of the mortal traveller on the immortal path: "He is the way, the Truth and the life."<sup>19</sup> He wards off evil and conducts the pilgrim, as it were, in a boat, safely to the opposite shore, across the sweeping flow of sin and evil, to the expanding *terra firma* of heaven and the city that is impregnable. His light reveals the relative merits of the perplexing paths and bewildering ways. "Oh Agni, lead us along the right path unto the sovereignty of the Self. Thou of deathless lustre knowest all the ways of progress and the bearers that help. Kill out of us the forces of sin which would propel us along the winding ways of the world. So may we surrender

ourselves unto thy guidance for evermore!"<sup>20</sup>

In one Upanishad there is a story of the three classes of mortals,—divine, demoniacal and human,—approaching Prajâpati for advice. His mystic *da* invokes introspection, and they are conscience-struck. The Asuras give up the state of *homo homini lupus* and learn to practise *dayâ* or *ahimsâ*. The men give up greed and cupidity and practise (*dâna*) gift. The Devas read *dainya* in *da* and learn humility and self-restraint. What a lesson to modern nations whether on the path of lust for dominion or economic exploitation, love of power or political domination, military glory or cultural arrogance! What a lesson to the human complex blended in different proportions of the nature divine, the instinct of greed, and the disposition to be destructive! It will conduce to progress all round if greed relax into liberality, cruelty melt into mercy and egotism bow to self-restraint.

#### PREPARATION AND SELF-DISCIPLINE

When once the conscience is awakened, spiritual progress is bound to follow. A hymn<sup>21</sup> to the waters implores them to wash off the sins due to hatred (*droha*), and one to Varuna is a penitential plea for pardon. Another<sup>22</sup> analyses the harm done to others as caused by the physiological functioning of the various parts of the body, by harsh and untruthful speech, and unkind or uncharitable thought. Yet another<sup>23</sup> strikes at the root cause of all evil,—which is in the mind: "Kâma and Manyu (Lust and Anger) are the agents of sin. I am neither doer nor abettor"—and aims at an attitude of detach-

<sup>17</sup> *Rig-Veda* I. 136. 2.

<sup>18</sup> *Ibid.* X. 71. 6.

<sup>19</sup> *Ibid.* I. 1. 5.

<sup>20</sup> *Ibid.* I. 189. 1.

<sup>21</sup> *Rig-Veda* I. 23. 22; *Atharva-Veda* VII. 89. 3.

<sup>22</sup> *Tait.-Âran.* X. 26. 1; II. 3. 6.

<sup>23</sup> *Rig-Veda* VI. 58. 4; *Atharva-Veda* III. 29. 7; *Tait.-Âran.* X. 61.



ment. The *Yajur-Veda* is full of reminders that even plants and animals have life and feeling. The grass or twig required for sacrificial purposes was to be lopped off from a knot so as to facilitate further sprouting from the stem or the branch.<sup>24</sup> The very directions given at an animal sacrifice breathe tenderness for the victim, and warn the callous pain-giver that his sins would recoil on his own head. Thus the principle of *ahimsâ* is well established. If harm be done by others unto him, it was not for him to indulge in revenge, but to invoke the aid of the gods to change their attitude towards him.

So in regard to the other two cardinal sins (greed and arrogance). Acceptance of gifts was a necessary evil, even at the El Dorado of an all-bounteous sacrifice, and had to be expiated by fasts and prayers. On the other hand, everyone had the duty of giving,—giving of his own and with all his heart. The gifts in the earliest times took the form of food (*vâja*) and presents (*dakshinâ*) at sacrifices. “He who eats his food alone and by himself is steeped in sin.”<sup>25</sup> Sometimes there were permanent endowments (*ishtâ pûrta*) in the form of choultries and watering houses for feeding the hungry and quenching their thirst. But the highest *yajña* was the giving away everything one had (*sarvavedasam, anantadakshinam*). It became the one principle of Vedic teaching that “not action, nor liberality, but surrender and sacrifice (*tyâga*) was the path that led to immortality.”<sup>26</sup> *Nyâsa* became exalted as the highest of the virtues.

But a self-conscious self-sacrifice tends to foster a certain spiritual pride, or leads to a thirst for fame, the “last

infirmity of noble minds.” The story in the *Kenopanishad* shows how the Devas, the very agencies that work untiringly in the interests of the universe, were infatuated with, and became arrogant from, the idea of the supreme importance of their work. For if the wind cease to blow, the waters to wet or the fire to quicken, how can life exist? Brahman appears before them to humble them and sets up a blade of common grass. The fire is unable to burn it, moisture to wet it, the wind to blow it away. Then there appears before them Umâ, the spotless daughter of the snow, and explains to the dumb-founded powers how they are all tiny reflections of the Spirit “without whose command even a windle-straw cannot be moved.” “Who can act if that bliss in the heart of life ever cease to be?” “From fear of its ceasing, do Fire and Water act as ordained, and Death speeds on his dreaded duty.” It was in the triumph of the Spirit that the Devas discovered their own true greatness.<sup>27</sup>

The introspection which leads to self-restraint, sympathy and self-sacrifice, pointed also to a system of self-discipline. The body is to be made holy (*punyam*) by periodical fasts, and vows, so that it may not respond to the siren voice of *Kâma* or blind the soul in the silken meshes of *Râga*. Continence is a cardinal virtue: *Brahmacharya* is extolled so that a diffused sensuality may not flow from suppressed sexuality. Hatred is often a translated form of lust, and disappears along with it. Bodily energies flow from food; so there is a scheme of food-regulation. Some kinds of food were forbidden as exciting passion. The company of evil-doers was to be shunned at dinner as also acceptance of food from the irreligious.

<sup>24</sup> *Tait. Sam.* I. 1. 2.

<sup>25</sup> *Rig.-Veda* X. 117. 6.

<sup>26</sup> *Tait.-Âran.* X. 10. 3; 60. 1; *Mah. N. Up.* 10. 5; 21. 2;

<sup>27</sup> *Ken. Up.* 26.

Observance of these rules developed a certain mystic vision.<sup>28</sup>

Speech was the principal gateway of the mind, and was to be made gentle, truthful and comforting. It was to be stayed from reviling the good and the great, and from voicing scandal. It was to be mainly devoted to the utterance of sacred texts, so that the mind should dwell upon them and derive from them an urge towards the universal life. The other senses which like refractory horses, had dragged the mind away, now became its willing auxiliaries. The eye helped to fix the gaze and imprint on the mind the things that were holy,<sup>29</sup> the ear heard that which was good, and nerve and blood moved in every limb so as to serve the needs of a higher life.

Every impulse in the mind was sublimated. It ceased to be a hindrance and became a help. Greed learnt to hoard in Heaven, and hatred to hate itself. Low sensuality and lust were transfigured into adoration of the Beautiful. New facilities appeared and new faculties came to play. When the mind became steadfast and observed a vow (*vrata*), all the beings in the universe offered co-operation.

#### THE PATHS—A SCALE OF VALUES

The earlier generations had been content to follow the path of their Fathers (*pitriyâna*), living lives of rustic virtues and simple faith, observing "the seven rules of conduct laid down by the ancients," and honouring father and mother, teacher and guest. In after-life they enjoyed delights with Yama, in the placid moonlight.<sup>30</sup> But their happiness was consumed by the fulfilment of desire in *Yamaloka*, and they had to return to mother Earth with visions of fresh longings.

Higher than this was the path of the

<sup>28</sup> *Rig-Veda* I. 89. 8.

<sup>29</sup> *Tait.-Âran.* II. 6. 10.

<sup>30</sup> *Ibid.* II. 6. 10.

gods (*devayâna*). Here was an eternal summer that never fades. In this Better Land no hunger or thirst was heard of, and all were free from fear and crabbled age.<sup>31</sup> The gods transported themselves in ecstasies of delight and were in eternal pursuit of higher joys. But their orgies flowed only from the fountain of joy that welled up from their hearts. If that ceased to flow, all joy would cease, and the thought of its ceasing smote the Devas with horror.

The pilgrim's aim is to traverse the cosmic highway of Nature and her immortal Law. There are bye-paths leading into it on which the gods are invoked to shower their blessings. Ancient sages are referred to as the makers of these paths, and the gods Agni, Savitâr and Pûshâ as helpers thereon. Lighting on a track or a path in the wilderness was regarded as a gift from the gods. "The supreme *padam* of Vishnu is always beheld by the sages and is in the heavens. The wise and good, always on the alert, stimulate or quicken it as it is the supreme *padam*." It is usually rendered as the 'abode' of Vishnu, but would make no sense unless it be rendered as, 'way of life' or 'rule of conduct' resulting in the attainment of the light and bliss of Vishnu.

The thinking mind pondered long and seriously on the path of self-evolution. None of the paths seemed to satisfy. "Where is that Infinite Spirit on which all these are embroidered? Is it Food or Breath or Mind or Knowledge or Joy?" asked Bhrigu, the son of Varuna, plunged in thought.<sup>32</sup> His father set before him the canons of judgment and insisted on his finding it for himself by meditation (*tapas*). Thus did he finally realize that Ânanda was Brahman—the joy or happiness in life that ultimately sustains all creation.

<sup>31</sup> *Katha. Up.* I. 1. 12.

<sup>32</sup> *Tait. Up.* 3. 1.



And there is a scale of hedonistic values. The lowest are those of the world and the flesh, the pleasure of the humdrum human life. Higher were the pleasures in art and ideal, of the Gandharvas. Higher still were the pleasures of personality surviving bodily death which was enjoyed by the most advanced among the Fathers. The Devas had their joys intensified in concerns entirely of the Spirit, which brought successively knowledge, refinement and power. Higher was the delight of the all-wise Brihaspati, with his infinite illumination, rising to that of Prajâpati who created ever-new forms of increasing sweetness and light. Highest of all was the bliss of synthesis, the realization of the cosmos as a synthetic whole, and the capacity to identify oneself with every layer of the cosmic consciousness. When the little self had become extinct, the Universal Self appeared in its place.<sup>33</sup>

#### THE GOAL AND JOURNEY'S END

The highest hedonistic value leads therefore to "mysticism" in the Vedanta. The quest of pleasure led to the conception of the one Whole (*akhandâ*), single and invisible,—to be experienced and felt, not logically analysed or verbally described. Knowledge showed a correspondence of the macrocosm and the microcosm and along the lines of the one, the other<sup>34</sup> unfolded itself to spiritual vision. Progress meant increasing selflessness (*akâmahatâtva*) as well as increasing power, so that the highest and best powers of the soul were released and surrendered to service.

The supreme effort of the Vedantic mystic was to clutch<sup>35</sup> at Infinity and Eternity as One Whole (*akhandâ* or *pûrna*) whether as Power, as Truth, or

as Bliss (progress along one path implied and included that by the other two). To this end, he had the training to move towards the Universal in the ordinary things of life and to look on every act of routine from the highest point of view. He might be bathing in a tiny brook, but the hymns he uttered brought deep thoughts of the waters that washed the globe, and quickened life, and the enveloping waters that symbolize the mystery of eternity. The food that he took nourished him with everlasting life, and in him food and feeder became as one.

The spiritual student, thus given glimpses of the high peaks and ridges of Universality, burned with a desire to grasp the whole. He implored the Highest to shed Its limitations and appear before him entire. "Oh Pûshan, path-finder, cast off thy veil of gold, the glitter of which hides from me the Reality. As I am on the right path, do let me realize the highest and best aspect of Thy Self. The Self that Thou art, that is the Universal Spirit, even that is me, and so I abide."<sup>36</sup> "Shuffling off the sheaths of the soul does the realized Spirit abide. He sings his routine of life, for by action he is not tainted. Not for him is the thought of the worry whether what he does may be right or wrong. He is alike subject and object, doer and deed, giver and receiver, the centre and circumference of Immortality."<sup>37</sup> "That is Perfection, hence the profundity of this; for, from Perfection verily arises infinite potentiality. Everything that is is but a speck of the Perfect and must needs be perfect. May Peace reign supreme!"<sup>38</sup>

<sup>33</sup> *Tait. Up.* I. 7; cp. *Atharva-Veda* XII. 3. 10.

<sup>34</sup> *Tait. Sam.* I. 6. 5. 1.

<sup>35</sup> *Rig-Veda* I. 23. 20; *Mah. N. Up.* 15. 10.

<sup>36</sup> *Rig-Veda* X. 125. 8; *Atharva-Veda* IV. 30. 3; *Isa. Up.* 16.

<sup>37</sup> *Tait. Up.* II. 9.

<sup>38</sup> *Atharva-Veda* X. 8. 29.

# A CRITICAL STUDY OF THE ADVAITA CONCEPTION OF ILLUSORY CAUSATION

BY PROF. ASHOKANATH SHASTRI, VEDANTATIRTHA, M.A., P.R.S.

The Advaitins affirm that Prakriti or Mâyâ (Primordial Matter) is the universal material cause. It is technically called the formative or transforming cause (*parinâmopâdâna*), inasmuch as it *actually* transforms itself into the world. Brahman, on the other hand, is regarded as the cause which *appears* to the ignorant mind as undergoing real modification in course of the evolution of the world-process. It is technically known as the illusory or apparent cause (*vivartopâdâna*). Strictly speaking, Brahman is no cause at all. It is only the substratum or fundamental basis (*adhishtâna*) over which this illusory process takes place, and its appearance to an ignorant mind becomes possible by reason of its being founded upon the real, substratum, viz., the Absolute Consciousness.

Thus the Advaitins come to distinguish between two types of causality :

(i) The formative substantive or material cause (*parinâmopâdâna*)—the cause which undergoes substantial change while producing the effect. As for example, milk is the formative cause of curd, as the transition into the effect is made possible by a substantial change in the nature of the cause—milk.

(ii) The illusory or apparent cause (*vivartopâdâna*)—the cause which remains absolutely unmodified while the effect is apparently produced from it. In other words, the cause appears as the effect. As for instance, rope may be called the illusory cause of snake, as the appearance of the effect (*snake*)

does not affect the nature of the cause (rope) in any way.<sup>1</sup>

If the effect is of the same order of reality as the cause, it is said to have undergone real transformation,—as the change of milk into curds; if, however, the effect (or rather, the appearance of the effect) and the cause are *not* of the same kind of reality, we get a case of illusory appearance, e.g., the rope appearing as the snake.

To pursue the Advaita position further, Brahman, as the substratum, is concealed by the veiling power (*âvaranasakti*) of Mâyâ,<sup>2</sup> and is made to appear as the universe by virtue of its projective power (*vikshepasakti*). So really Brahman is not the changing material cause (*parinâmopâdâna*). But that does not debar us from regarding Brahman as the apparent cause (*vivartopâdâna*). Thus the concept of material cause, according to the Monists, does not necessarily imply a real process of transformation in the causal stuff.

<sup>1</sup> “*Parinâmo nâma upâdânasamasattâka-kâryâpattih ; vivarto nâma upâdânavishamasattâkakâryâpattih*”—*Vedântaparibhâsha*.

<sup>2</sup> “ . . . . Mâyâ is the finitizing process belonging to Brahman, and has the two properties of *âvarana* or hiding the truth, and *vikshepa* or misrepresenting it. While the first is a mere negation of knowledge, the second is positive generation of error. . . . Mâyâ evolves a variety of names and forms, which in their totality is the *jagat* or the universe. It also conceals the eternal Brahman under this aggregate of names and forms. Mâyâ has the two functions of concealment of the real and the projection of the unreal.”—Radhakrishnan, *Ind. Phil.* Vol. II, p. 571, first edition.



The fundamental principle of homogeneity of the cause and the effect on which the Sâmkhya system rests may be set forth as a stumbling block in the way of the Monists who advocate the doctrine of illusory or apparent causation, as in the way of those who hold the theory of the real transformation of Brahman (*Brahmaparinâmvâda*). In the topic of the *Brahmasûtras*, discussing the homogeneity of the cause and the effect,<sup>3</sup> the Sâmkhyas urge that Brahman cannot be the cause of the world, since the two are of different nature—the cause being conscious, the effect can never be non-conscious. The argument is directed against those who assert that in the process of creation Brahman transforms itself into the form of the world; and hence it might seem that the Monists, too, cannot possibly hope to escape the charge by merely calling Brahman the apparent cause. Because in the *Vivartavâda* also, as in the *Parinâmvâda*, some similarity of nature is essential. We may cite, for example, a concrete case of appearance. It is seen that the shell invariably appears as silver, but never as charcoal, as there is some similarity between the shell and the silver, but none between the former and charcoal. So similarity of nature is the determining condition of all causality—real or illusory.

But between Consciousness and the material world there is absolutely no similarity. If we go deeper into the question we must see that similarity is unpredicable of the Absolute Consciousness, which has neither qualities nor parts in it; but similarity is based upon a large number of common qualities or of parts. So the world cannot be regarded as illusory superimposition also (much less a real transformation) on

<sup>3</sup> “*Na-vilakshanatva adhikarana*”—*Br. Sû.* II. 1. 4—11.

undivided Pure Consciousness, and this reduces creation or false appearance of the world to an impossibility. It might be urged that similarity is not the universal condition of false appearance (*adhyâsa*); as the crystal vase is seen to appear as red though there is no similarity between a red and a white thing. But this is irrelevant. The superimposition of the red colour is due to the presence of a scarlet flower and is conditional (*sopâdhika*) upon it. But no such condition can be pointed out in the case of the appearance of the world on the substratum of Pure Consciousness. The superimposition of such concepts as agency (*kartritva*) and the like may be explained by reference to the presence of ego-hood (*ahankâra*) as a condition, but so far as the whole world and the physical organism are concerned, their superimposition is not contingent on such condition. The Vedântist replies that the contention of the Sâmkhyas is baseless. Similarity is not the universal condition of even unconditional (*nirupâdhika*) superimposition. The snake is perceived to have a fragrance like that of the Ketaki flower. Here the similarity of smell is a felt fact, but it cannot be explained on the basis of common qualities or of parts. So similarity may exist between the material world and the impartite and qualityless Consciousness. We, however, make no fetish of similarity. Similarity is one of the likely causes even of unconditional superimposition. The conch-shell is perceived to be yellow. The yellowness does not belong to the conch-shell itself, and yet it appears over it, though similarity cannot be trotted out as an explanation. The cause of this false appearance is the presence of jaundice in the percipient. So we see that similarity or the presence of a sufficient cause is necessary to make the emergence of false appearance possi-

ble and here in the case of Brahman and the world, the presence of *avidyâ* as the cause of such appearance is not lacking, —and this explains the apparent anomaly raised by the Sânkhyas. We may quote here Vâchaspati also in support of the position which we have adopted from the *Vivarana* and the *Tattvadîpana*.<sup>4</sup> Vâchaspati says: “*The whole world is a false appearance on the unchangeable Absolute Consciousness due to the working of beginningless false tendencies and impressions and is independent of similarity.*”<sup>5</sup> So we see that the two important schools of

<sup>4</sup> *Vivarana*, pp. 9—10, V.S.S., and *Vivaranaprameyasamgraha*, p. 13, V.S.S. and *Tattvadîpana*, p. 81, MM. A. K. Shâstri's ed.

<sup>5</sup> “*Vivartastu prapañcho'yam brahmano'parinâminah. Anâdivâsanodbhûto na sârûpyam apekshate.*”—*Bhâmatî* under *Br. Sû.* I. 2. 21, N.S. Ed., p. 257. Also *vide, Sarvadarsanasamgraha*, A.S.S. Pp. 144-145.

Sânkara Vedânta—*Vivarana* and *Bhâmatî*—are unanimous in this respect and they have exposed the fallacy of the Sânkhyas as due to partial observation and unwarranted generalization.

Hence the proposition—‘Brahman is the Prakriti (substantive cause) of the material world’—may be interpreted to show that Brahman is to be regarded as manifested in the form of the universe, —that Brahman *appears* as the world, in the sense explained above. The expression ‘Prakriti’ would have to be taken in the sense of the apparent or illusory cause (*vivartopâdâna*), and not as the really transforming or formative cause (*parinâmopâdâna*). Brahman is thus the apparent cause; since It is hidden by *Mâyâ* which, again, is generally recognized by the Monists as really changing into the manifested universe.

## THE ASPIRATIONS OF YOUNG JAPAN

BY PROF. E. E. SPEIGHT

[The recent events in China have saddened the world, which is happily becoming increasingly sensitive to wanton aggression and cruelty under the guise of war. China, like India, has gone through terrible experiences of internal chaos and troubles, and it is particularly deplorable that she should be undergoing such sufferings at the time when she is so earnestly putting her house in order. We cannot see far ahead in these days, but it may well be that what she is now going through may be the only thing that could have united the discordant elements within her bounds. Though the present aggressive imperialism of Japan, like that of many other nations of the West, stands condemned before the bar of humanity, still I hope the following pages will reveal to the readers that there is another side to life in Japan].

To do justice to a cosmos of such variety, vitality and suggestion of latent power as the Japanese student-world is a matter I have long dreamt of, often essayed, but never cleared of the labyrinth of detail.

In the outer world the Japanese are a silent race. We are all waiting for

Japanese poets and playwrights and story writers, for illuminating interpretation of Japanese life by the Japanese themselves. I myself should feel this the more intensely were I not able to show that it is rather want of opportunity and encouragement than of ability, which lies behind this state



of things. Moreover, the background of Japanese student life, in one way rigid in its simplicity, in another almost cinematographic in its fluidity, largely explains this shyness in self-expression. The very language, by the wholesale adoption of Chinese vocables, has changed in the last generation as no language in the history of civilization. Through the medium of this new speech, that is, mainly verbally, the interminable facts of the outer world are rushing into the consciousness of young Japan—for the greater part without accompanying experience necessary to actual realization. And this at a time when the greatest thinkers and savants of Europe are deploring the inadequacy of our present terminology to suit the changed conditions and implications. Let me quote the words of a student who feels himself a victim of this external pressure:

“I suspect the thoughts of our country have fallen into chaotic confusion, which has given rise to these little, piteous imps of doubt, nihilism, destruction, vain resistance and so on. I, as well as all other young Japanese, live in this environment. Unhappy we are! what would I not have given if I had been born in the era of Edo, when all people were peacefully enjoying themselves, and no wild intruders, such as capitalism and journalism, were yet known, and I could believe in Heaven, so that I cheerfully could have read the classic literature and written curious mystical novels that would have excelled those of Saikaku or of Ueda Akinari, with whom I would have been friends.”

In the schools the contortion resulting from imperfect assimilation would be more painful were it not for the fact that many of the sturdier types of young Japanese have a native wisdom and common sense which atone for

want of accuracy in detail and perspective. But there is a terrible danger ahead in the thousands of crude, undisciplined and misguided minds graduating from the higher institutions. The government is aware of this to a certain extent, but Japan's geographical and cultural isolation is a matter any government will find it more than difficult to remedy.

The world of the students is a reflection of the vastly interesting transition now in progress in Japan. One of the best of my students in the Imperial University could write as follows on widely different subjects, exhibiting one phase of the spiritual synthesis of the East and the West which is to play such a great part in history:

(1) I do not know exactly why trees are so suitable for our spiritual society. With them, we can be on the most easy, equal and plain terms; they will never be offended, whatever dreams and whatever symbols we may confer upon them—so long as they are of the soul. Sometimes they bend over us like a mild sage, and at other times they stand behind us as faithfully as an old servant. I will not laugh at the pusillanimity of a legendary *samurai* who fainted at a gourd tree in the dusk, while I will most sincerely sympathize with the grim vision of Mr. Hardy's *Yew Tree*.

(2) The sense of form is very strong in China: it can say very much about things Chinese. You very well know how nicely and orderly arranged are China's functional rites, her political system, her philosophy, and even her grammatical syntax. That much praised pictorial script of hers is not very unlike Greek letters in giving me some æsthetic suggestions at first sight. And all these features of hers are sure to have evolved from the

ground idea of form. But her common sense gives way to the final question: 'Why is the idea of form necessary then?' Like France in the 18th century, she seems to think of form before the thought it must contain. Here lies the very weak point of her decline.

(3) In this similar delight in the evening there lies one strong resemblance between the Celtic writers and Japanese, with all the divergences in the rest of their qualities. This is why we cannot free ourselves from the charm of such Celtic writers as Yeats, Maeterlinck, and Barrie, even though we may discard that brilliant word-painting of Gautier and the chromatic paraphernalia of the impressionists. Even to us there were days when we piqued ourselves upon false admiration of Realism, but now we know that attitude is not akin to our nature, and we would rather confess openly our supreme pleasure in reading Yeats' *Wind Among the Reeds* and Saigyô's *Sankushu*.

It seems to me that these young men are extraordinarily ready in their reaction to what is good or momentous in any part of the world. They are now conscious of the deficiencies which narrow and faulty methods of education have brought about. They are first and foremost Japanese of course, and that means that they most jealously guard their own individuality and nationality against the predatory intrusion from which most of Asia has suffered so long. This means also that they are eager to welcome anything which will build up and fortify their humanity. If war is called for they are ready in spirit; but if the war-spirit stands in their way, it must go.

Moreover, as time goes on the higher truths of science are becoming realized,—I mean such vital truths as the one thus expressed by Edward Caird: "The

inner life of the individual is deep and full just in proportion to the width of his relation to other men and things," or as Henry Drummond memorably states: "Evolution is not to unfold from within, but to infold from without."

The realization of all such incalculably expansive truths as this is rapidly convincing whole sections of the younger generation of the vital danger of all policies of exclusion and aloofness, those fatal legacies of the Tokugawa period of arrest.

This brings me to another matter. I opened my paper one morning and read a report that the Japanese police had unearthed a plot, in which even University professors were engaged, to establish a branch of the Third Internationale in Japan. Be that as it may the sympathy of the Japanese reading public for Russian humanity is a very real thing, and a very important factor in the present state of world affairs, and is likely to be more so.

The words of Kirillovitch in the *Brothers Karamazov*, a book which may be said to have stirred Japan more than any literature of the English speaking world, are of special interest here. He speaks of the degeneration of youthful idealism into gloomy mysticism or blind Chauvinism,—"two elements which are even a greater menace to Russia than the premature decay, due to misunderstanding and gratuitous adoption of European ideas."

I have spoken of the ceaseless flood of new facts and ideas invading the Japanese consciousness from the West, and of the dangers of imperfect assimilation. But the reaction of young Japan to all this is quite different from that we have seen reflected in Russian fiction from Pushkin to Sologub. Instead of gloomy mysticism we have, it is true, a peculiar form of melancholy,



the sense of *mono no aware*, the sadness of all things, which is one of the most beautiful and most baffling traits of Japanese life, as beautiful as moss-grown ruins, or as the slow dying of dear memories, as baffling as genius itself. Let a student express it as it crystallizes into poetry :

I came to a temple in the mountains  
 One late spring evening,  
 Where my ancestors are sleeping  
                                 their endless sleep,  
 And found the cherry blossoms  
   scattering  
 At the sound of the bell,  
 Even in the windless quiet spring  
   evening.

Incidentally, I may remark that the best library of books of mysticism, chiefly in English and German, which I have seen anywhere, is in the possession of a Japanese friend who has lectured on the subject simultaneously in both Christian and Buddhist Universities in Kyoto.

Blind Chauvinism we have had enough of in Japan, and it is still prevalent, fostered by blunt and atrophied would-be patriots; but the consciousness of dependence on environment for real growth, or in other words, of the uplift and salvation of mankind through friendly co-operation regardless of race or colour or cruel, is shattering the old barriers.

I have been strongly impressed on a thousand occasions that the Japanese are a people who incline to brotherhood. Any movement for the more hearty communion of races will have their support. Here is a modern writer's rendering of an old poetical statement of this conviction :

"We are all brothers on Mother Earth, for when we plough the field with one mind, even mountains that we may see under the blue sky will move out of their praise for our

fraternity." And this is combined with a recognition of the urgent need for preserving whatever is good in the old and characteristic civilization of Japan.

"There has been no such age as now, when all the good artists, musicians and authors of the western world are being introduced to our country. We have learnt much of them in every branch of culture that civilization can boast of. We have known many fresh sources of pleasure and the enjoyment of life. We have acquired knowledge of the manners and habits of Western life through descriptions, pictures, and especially through the cinemas. This knowledge has worked upon our own life and changed our manner of living in every part. Most of us earnestly wish to approach the Western life.

"But will it bring any good result to the world that Japan becomes utterly like the European countries, giving up all the original things she possesses? I cannot at all think so. The world can no more be expanded in space, but it can surely be done so in its spiritual quantity. Enrichment of life is the aim of every one of us, and it is attained by thoroughly exercising the individuality, the special talent a man has. Every nation must do its best in bringing out and refining its characteristics. We have spent too much effort in pursuing Western civilization alone, and now we come to the time to look back to our own culture. Are there not many things of Japan which even foreigners regret have been neglected for a long time? We must go on searching for the precious treasures of culture that old Japan brought forth in the past, and we must contribute them to the great treasury of the world."

The third menace Kirillovitch spoke of, 'premature ~~decay~~ due to ~~misunder-~~

standing and gratuitous adoption of European ideas,' is counteracted by several elements in Japanese character, eminently the sobriety, practical nature, and low saturation point of most people. Moreover, if they do allow many things to run off their backs which would throw a Russian into a fever, they have a genius for seizing from the welter of new ideas such as are of constructive value. When I read Russian novels (as when I read Shakespeare) I am often struck by actions, attitudes and expressions more familiar in modern Japanese life than in English. But how much more there is in Dostoiefsky, in Chekhof, in Artzibashef, which is the very opposite of the good things Japan stands for! And while Japan has given harbourage to many Russian refugees, she has had salutary experience of the nonchalance and socially fatal extravagance of richer Russians. But let me quote from recent essays given me by Japanese students :

"The Russian situation in the world is very regrettable, and the internal condition of the country is very miserable, so that it is our responsibility to help Russia to emerge out of this present miserable condition. As we aspire to the world's peace, so we hope for a harmonious solution of the Russian problem."

"The Russian empire has been destroyed from her root, and the powers are gazing very cautiously at the Soviet Government. The authorities consider their red propaganda very dreadful and poisonous. But our young people do not wish for such a system as in Russia, and do not fear its coming to Japan. We are ready to take up the question of the Russian revolution and the propoganda of the Soviet Government, and to study exactly their processes

and then discern the good and wrong thoughts and means."

"I cannot understand the growing tendency among Japanese youth of pretending to rival Russian grim profundity and pleasing themselves in the disguise of prison-like desolateness. If they are being intoxicated with the suggestions that Russia is grappling with the Supreme Truth which is beyond our apprehension, I must tell them that it is not only Russia which represents this agony, and at last warn them that hundreds of suggestions will come to nothing unless the story actually solves the problem in some way or other."

So far I have illustrated the subject of this paper indirectly. I will now quote from various essays which have been written for me in class under this very title :

"To be born on this earth is itself an accident. To be born in Japan is an accident of accidents . . . There are many who regard foreigners as enemies and do not like to have intercourse with them. . . . But a young man of this country must be a citizen of the world. 'A thousand miles is nearer than a neighbour.' It is our duty to strive for all our brethren. There should be no war, no poverty, no misery, no oppression."

"The awakening as men is one of the vivid tendencies in all young Japanese. In consequence of this self-awakening and the emancipation of our minds we can break the present irrational society full of awkward strife, and establish a rational society full of sympathy. We want to embrace all others and all nations, all races and all creatures. This aspiration, I believe, shows the tendencies of modern young Japan."

"The term *Young Japan* implies a spiritual movement of the rising gene-



rations of Japan, whose chief intention is to release them from the bondage of unprofitable conventions and meaningless traditions, and to proceed to the condition of culture and peace in a rather cosmopolitan way."

"One who proceeds always finds obstacles in his way. But young Japan has its arteries throbbing. Hardships and fights mean nothing but stimulus."

"Young Japan knows that every one should be a human being before he is a national. Young Japan knows that everybody should love peace, that everybody should make love and freedom the foundation of life. And Young Japan has made, is making, and will make, every effort to approximate to these ideals."

"Why are we so unhappy? We Japanese do not know the diffusive nature of society. One rank or profession confines itself in a strong fort and never communicates with the others. We are utterly and absolutely exclusive. It is not right. Society is no such thing. Politicians must be in touch with business men. Business men must be friends with poets. Poets must visit religionists. Religionists must exchange opinions with politicians. Then we shall realize the great social orchestra of liberty and equality."

"Most Japanese think that Japan is a first class nation in the world. Japan cannot be regarded as a fourth or fifth class nation. Since the beginning of the century the thought of democracy and liberty has been propagated more widely than ever. But do you not see the present condition of Russia, and what are the government and statesmen of Japan doing? It seems that they are not aware of that thought. They are mistaken, and they think that the thought of democracy and liberty is dangerous to Japan. It may be dangerous to the capitalists and

peers, but for Japan herself it is the only one which will lead her to the means of making another reformation."

"One of the chief aspirations of Young Japan is democracy in education. There are, it is true, many schools, both public and private. In Tokyo alone there are more than ten universities and colleges. Every year there come tens of thousands of young men to the metropolis to be educated. It appears at the first glance that education in Japan is very flourishing, but it is not true. Education needs very much money, and those who receive higher education are the sons and daughters of rich people. If Darwin's theory of the survival of the fittest be the right way of evolution of a human being, the fittest must all be present in that struggle. Now in Japan there are many of the fittest men who do not receive higher education. We must establish schools of new kinds throughout the Empire. 'Education first' must be the motto of Young Japan. When this educational revolution is completed, Japan will be among the powers of the world in the true sense of the word."

"Japan now stands on a volcano. It seems that these years Japan has been on her way to degradation and now is far from the doctrines of the foundation of our country. Especially the spirit of most young people cannot be compared with that of half a century ago. Though I do not admire all the spirit of the days of the feudal system, some of it is essentially necessary now, and the rest should be made up for with western thoughts. Many young people are seeking only after curiosity, and are paying no effort to grasp the essence of the new, satisfied with superficiality. They have no aspiration, but fantasy or vision. No one can expect from them the sound development of

our country. Far from it, she may not march with the world."

"I was interested in your lecture on Prof. Raleigh and in that on Hakiuyt. The whole theme is interesting, and moreover there is a particular point that fascinates me. For, as you know, I am strangely attracted by men who live among lower races or a people little known to the world. Today I was especially delighted, because there were five such people mentioned: Sir Richard Burton, George Borrow, C. H. Doughty, Mary Kingsley and Colonel Lawrence. Will you laugh if you know that I thought once earnestly, whether it was practicable or not, to get an egg of a huge eagle and hatch it, feed and tame the bird to maturity, and fly riding over the mountains of Tibet or the plains of Siberia to some European village? I long for a strange place where I may live, quite satisfied, hidden from my native country. My longed-for Japan must be an actual land somewhere on earth, and may I soon be there!"

"What the Japanese must do is to learn to be humble, to stop priding themselves upon what they fancy peculiar Japanese superiority inherited from their ancestors. And then they will be able to recognize real beauty and real superiority in other nations. Then is the time of salvation for Japar."

"I am a son of a very wealthy industrial man. It was my grandfather who got the wealth. He was a warrior before the Revolution not of low extraction, but not at all well off. He lost his income at the abolition of the feudal system, and entered the mining business, in which he was one of the most successful in that period. I have too strong a conscience to merge myself in the industrial system of the present society, overlooking the terrible social

evils caused by Capitalism. I have too great a longing for the natural life of mankind, to have myself drowned in the artificial modernism also based on Capitalism. I have no belief in capitalism, and have no trust in the present political system, although I have no intention either of joining or of instigating any of the destructive movements, because I have no trust in them either. I like to sit quiet, as distant from the present society as possible, and from its modernism, searching for the great truth which will lead us to a better social life, from the history of mankind; for what has been done is not to be ignored in finding out what we ought to do or to have in future."

What I have said personally of the Japanese student many will regard as an idealization. But there is all the difference in the world between idealizing and seeing through character to the abiding human interest and worth. My experience had been an unbroken one of exactly the same number of years as Lafcadio Hearn's; it has brought me friends in all walks of Japanese life, from the sons of charcoal burners to members of the Imperial family itself, and to the compensations for the many discomforts and sadnesses in that life I am fully justified in bearing witness.

The Japanese student as I have found him is a revelation, a new power in the world, making for steadiness and simplicity and loving kindness. He must be counted on in all estimates of the future, but he has his battles to fight and he deserves the noblest allies. In all the confusion which Japan's rapid approach to close acquaintance with Western life is causing, all the social and economic changes involved, all the inflation and decadence and catastrophe brought about by the War, it is well to feel assured of this grow-



ing force that is making for rectification and construction and sounder processes and institutions.

It is more and more my conviction that the wisest and kindest attitude of the outside world is not one of destructive criticism but of sympathetic appreciation of Japan's difficulties and sacrifices, and that means a greater readiness to draw closer and take the trouble to discover the true reason of things we cannot understand.

And we must give a great nation, as well as a great man, leave to take its time.

It has been said that Japan is great in small things and small in great things, and never was a more unjust antithesis. The great things of Japan's achieving are beyond the vision of such shallow self-complacence. The small things of Japan have a molecular power of concourse; their very simplicity enables them to undergo fusion into a portentous whole.

The great things of which we are proud, the richness and variety of our life, our vast schemes and colossal achievements,—are they not also terribly cumbersome? Can we escape from them? Is not the adherence to simplicity and small ways, in spite of the allurements of modern life, a great buttress of character indeed?

The problem of the world is the simplification of life. Joyous life, like art, demands constant rejection of the superfluous, and in this direction Japan can come to the aid of the world, materially and spiritually.

On the other hand it is as clear as noontide that these sons of Japan deserve far more than they are receiving, more nourishing food, better teaching, higher encouragement, nobler leaders.

Many students and teachers are doing injustice to themselves in their

adherence to rural habits of speech after entering higher walks of life. It is preventing them from realizing the all-important presence and meaning of style and atmosphere as evoked by care and precision, by vision and imagination, in the language of foreign writers. This is part of the indifference to quality of sound, to clamour and strident noises, which is a puzzling trait in an otherwise sensitive people.

But change is coming here, as in other things. Nothing has been so striking in all Japan's period of modern transition as the sudden and passionate devotion to the higher forms of Western music. Some of us foreign teachers owe our personal friendship with great European musicians to the introduction of a Japanese friend. They are all finding it profitable and exhilarating to visit Japan, where they find crowded houses and enthusiastic welcome. Ask Kreisler, Zimbalist, Godowsky, Hollmann, Miss Parlow or Madame Schumann-Heinck what they think of Young Japan. The dreariness of grunting parlour organs is over; in every corner of the land you will find gramophones and records of the finest classical and modern music. This and the advance of women's education, with the increasing opportunities for young people of both sexes to mingle in natural intercourse, are producing wonderful changes. I have sat beside one of the world's greatest musical performers and seen his emotion on hearing a chorus of Japanese young men and women sing Beethoven's *Elegische Gesang* as beautifully and feelingly as any choir in the homelands.

This is the greatest fruit of the Great War which has fallen to Japan's share, the realization of what the best music means in our lives, its consolations, its revelations, its rebuke, and its power

of exaltation. And in no branch of education can such a wonderful advance be seen as in music during recent years. This is a greater matter than it may seem, first because it is making for community of emotional experience beyond the frontiers of race, and

secondly, it is part of that imaginative renaissance, that emancipation from tradition and rigidity in expression of thought and feeling, which is the most vital need for Japan today in doing justice to the interpretation of her high ideals.

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## THE PHILOSOPHY OF BERGSON

BY ANIL KUMAR SARKAR, M.A., (Gold Medalist)

### INTRODUCTION

To take up the philosophy of Bergson is to take up the problem of reality and knowledge, all anew and afresh. He has brought about a total revolution in the realm of philosophy, by his radical "anti-intellectualism". For him, the reality is dynamic, it is a flow, a change, a "becoming", a "duration", a "creative evolution" of life, *Elan Vital*. To him, movement is original; the static thing or matter is derived from the original reality. For him the theory of "life or reality" is inseparable from the "the theory of knowledge". G. W. Peckham in his *Logic Of Bergson's Philosophy* says that he advocates the "Resemblance Theory of Knowledge", viz., knowledge to be absolutely true must coincide with its object. This at once strikes the key-note of his whole thought. His philosophy advocates that "motion" or "duration" is original. The problem of "motion" was first started by Heraclitus, and since then it has not left the realm of philosophy. Zeno's denial of "motion" by our conceptualistic form of understanding is right, for, surely our "intellect" is incapable of comprehending "motion". The denial of "motion"

on theoretical grounds may be granted, but can we deny it absolutely? No. It is a real fact, or rather it is reality itself. So later philosophers tried to give varied answers to it but all have failed, for they "conceptualized" motion. In the *Creative Evolution* Bergson ably points out that "motion" can never be proved unless philosophy is freed from the "sterilizing" power of the "intellect." A total revolution in the philosophical world is to be brought about. Half-way "anti-intellectualistic" tendency will not do. As intellect is incapable of grasping the "flowing reality", so any clinging to it amounts to a sort of "dogmatism". Bradley's "anti-intellectualistic" tendency, as evinced in his conception of the "sentient experience" of reality, cannot give up the tail of "intellectualism" when he holds that the reality is a "harmonious whole", comprehending "motion" and other things of the apparent world.

If "intellect" is incapable of grasping the flowing spiritual or psychical reality, shall we abandon it for good and plunge ourselves in the gloom of the flowing reality? To this he says that we must take the help of intellect and language to express which we get in the "intuition" of "life", which is



ever fleeting and eluding our grasp. He holds that beyond this use of the "intellect" and language we should not unjustly attribute to them the power of revealing the full phase of reality. His philosophy is thus a criticism of all the "systems" or "theories" which aim at solving the problems of philosophy, for none is free from the canker of "intellectualism." So he does not, like the Italian Pragmatist, Papini, allow theories to spring up, but shuts all doors to "theories". He does not like to give any definite name to his philosophy, except that it is a philosophy of life, but at the same time succumbing to no theory of life in particular. He only gives a new starting to thought, he creates a tendency without creating a "theory". What have been followed so long are so many "false theories," which will die a natural death from the disease of "intellectualism". He will even criticize the conception of reality as dynamic, if an attempt is made to show that it is a "conception", and as such can be intellectually grasped. His philosophy, thus, criticizes all conceptualistic ways of thought. He will not even brook the name of a "pragmatist", for, it also smacks of "intellectualism". Let William James in his *A Pluralistic Universe* praise him in glowing terms almost in a poetic form, "Ring out, ring out my mournful rhymes, but ring the fuller minstrel in", Bergson will not be deluded into a false adoration of his "radical empiricism", which, though not a "vicious intellectualism", yet wants a place of shelter in the cosy abode of a form of "conceptualism".

Bergson has been criticized and praised equally. Though he wants to remain aloof from getting a name for his philosophy, his philosophy has been called "vitalism" by Wildon Carr, in

his *Philosophy of Change*, though not without hesitation. Charles Morris, in his *Six Theories of Mind*, calls it "idealistic activism". Ernest Hocking, in his *Types of Philosophy*, calls it "intuitionism". Bertrand Russell calls it a form of "evolutionism" in his *Our Knowledge of The External World*, and a form of "mysticism", in his *Mysticism and Logic*. Perry calls his philosophy by the name of "pragmatism". George Rostrevor in his book, *Bergson and Future Philosophy*, hopes to see a "glorious future" of this "philosophy of duration". He also points out that Bergson's philosophy is not "anti-intellectualistic" for it wants to point out a philosophy of higher intellectualism, as the intellect in its higher phase is "intuition", in its lower phase it is "analysis". Stewart, in his *A Critical Exposition of Bergson's Philosophy*, draws out his "non-intellectualistic" tendency in a very prominent way. Lindsay, in his *Philosophy of Bergson*, intellectualizes his philosophy. But in this discussion we shall try to find out what Bergson wants to point out really in his philosophy without having a bias for any sort of his interpretation. S. Radhakrishnan, in his book, *The Reign of Religion in Contemporary Philosophy*, says that Bergson's philosophy can stand only when it is supported by a form of "absolute idealism". J. E. Boodin, the Puck among the philosophers, says in his *A Realistic Universe* that Bergson by advocating "absolute flux" stoops to a form of dogmatism, but we shall point out in this discussion that though Bergson's philosophy may be criticized from the side of any philosophical theory, but since his philosophy does not want to receive any fixed mould of the intellect, it moves on like the "Gay God", delighting Himself in "eternal creation" or "creative activity". Let us now

consider his new philosophy from the standpoint of some of these long lines of his critics and supporters, before turning to his revolutionary work of *Creative Evolution*.

#### LOGIC OF BERGSON'S PHILOSOPHY

As the logic of Bergson's philosophy is at once novel and interesting we can forthwith start with the ideas that we find in the small book of G. W. Peckham, entitled, *The Logic of Bergson's Philosophy*. Here he wants to show that Bergson follows out the development of his "Resemblance Theory of Knowledge" in several of his books, viz., *Time and Free-will*, *Matter and Memory*, *Introduction to Metaphysics*, and *Creative Evolution*, and also in *La Perception du Changement*, and *L'Intuition du Changement*. We shall not question Bergson here for his conception of the "Resemblance Theory of Knowledge", for, it is the entire superstructure of his logic and philosophy. We shall only mark the trend of his thought without criticizing his doctrine. Moreover his reason is not conceptualistic, but it is biological. The reality for him, is *Elan Vital*, it is a ceaseless flow, his logic must be shaped accordingly. The original reality flows along two distinct lines, in the line of "instinct" and in the line of "intellect". In spite of their original unity they become distinct tendencies in the course of evolution. The instinct follows the direction of flowing reality, so it can install itself in the flow, whereas the intellect goes along the opposite direction, so it is not fitted to grasp it. To know the reality in its flow is to live the life of its flow. We shall have to install ourselves by "intuition" into the original flow. The "intuition" is nothing but "instinct" that has become disinterested, self-conscious, capable of reflecting upon its

object and of enlarging it indefinitely.<sup>1</sup>

A real philosophy of "duration", therefore, must be based on the intuitional form of knowledge, where there is a coincidence between the subject and the object of knowledge. This is what the "Resemblance Theory of Knowledge" tries to seek. Peckham says that this theory of logic has been followed throughout his several books. Behind this theory of knowledge there is the tendency of "anti-intellectualism", for, he will clearly show that the intellect is fitted to grasp the "static" matter. It is incapable of grasping the flowing reality, which is open to intuition.

In *Time and Free-will*, Bergson tries to show wherein lies true view of reality, which is "time" or "duration". Intellect, and also science which is based on intellect, "spatialize" "time" or the "flowing reality". This means the splitting up of motion into bits which, once separated, can never make up the flowing reality which is the whole. This is otherwise explained by Bergson, viz., that the "intellect" renders the "qualitative" flow into a "quantitative" one. Zeno's explanation of "motion", being intellectualistic, cannot get rid of the defects of intellectualism. He rendered the "motion" immobile. Real motion can only be revealed to "intuition". In this book he lays down the foundation of "psychology of intuition" in place of the conceptualistic psychology, which cannot account for "duration" or "motion". This is possible through the "Resemblance Theory of Knowledge", viz., knowledge must resemble its object.

In *Matter and Memory* he wants to reform the science of matter, i.e., Physics. Here, also, the "Resemblance Theory" comes to his help. He shows that the root of all dualism lies in the conceptualistic form of understanding.



The reality when "conceptualized" becomes matter, but if we go to "pure experience", we shall find that "pure matter" and "pure mind" coincide with each other. So we find that "pure perception" and "pure memory" are coincident. It is only when we deviate from intuition and go to intellect that we find their difference and hence "dualism".

In *Introduction to Metaphysics* we find a similar protest against the conceptualistic method of understanding reality. This again points to the same form of logic which coloured his previous writings. Here, also, his task is to purify the mental and the material sciences from the canker of intellectualism, by pointing out that science must be philosophical, and not philosophy scientific. This is only his protest against false sciences. So "intuitional metaphysics" must be distinct from "conceptual sciences". This distinction can be very well put after Bergson thus: Metaphysics is not an expression, translation, or symbolic representation of its object; it is not useful, not an "artificial reconstruction of its object", not a "shadow", it is disinterested, a reversal of the usual work of the intellect, it is independent of "homogeneous time", and of "homogenous space", and it does not represent to itself states and things by fixing the undivided mobility of the real, as do language, common sense, and practical life.

The same tendency of thought is also to be seen in his *Creative Evolution*. Here, also, the inability of the intellect is clearly shown. The same theory of knowledge is strictly followed here. But the aim here is not to create a cleavage between intellect and intuition, for, the distinction is epistemological, rather than biological. Here he shows the possibility of a "philosophy of duration", which alone can account

for "creative evolution". The science is to be perfected and supplemented by this new philosophy.

In all these writings, we find two tendencies in his thought of "pure duration". Whenever Bergson is pressing an attack on analytical, selective conceptual science, "pure duration" is simply "immediate experience"; but whenever he is trying to build up an intuitional Psychology, Physics and Biology, "pure duration" becomes more or less than ordinary concrete experience. But all this is due to our essential inability to express the intuition of "pure duration" in conceptualistic terms. In *La Perception du Changement* he meets the objection of those who suppose "real duration" as something mysterious and ineffable by holding that it is the clearest thing in the world, it is "pure time", "most substantial and durable of all things". If our faculty of perception were unlimited, we should never need to have recourse to the faculty of reasoning. The task of philosophy is the task of enlarging and purifying perception, or the intuition of reality.

In *L'Intuition du Changement* the faculty of intuition has been defined as ineffable. Here he says that there are two modes of knowledge, viz., philosophy and science. Both forms of experience belong to consciousness, in the one case the consciousness is "expanded", in the other it is "contracted". Philosophy is defined as consciousness in contact with the contracted form of itself. The renunciation of this distinction is to be seen in a further statement when he holds that when consciousness contracts and gathers itself together it penetrates not only into life and reality in general, but also into matter; he holds, further, that philosophy is not only a contact with contracted reality, but an impulse which expands and

spreads or overtakes and moulds itself on the outline of science.

The philosophical intuition from this standpoint is analytical; it begins in unity and expands. This statement goes contrary to his first statement of the book regarding the ineffable nature of intuition. This tendency towards dualism, or rather a degradation of intuition as Peckham holds, is to be found in his *Laughter*, viz., laughter encourages an elastic adaptation of conduct to conditions external to the individual's existence, life to be perfectly real, must be a succession of unique phases, i.e., succession of attitudes or acts that can be adapted to a common or social criterion, or to groups of circumstances that present any aspect of similarity. In "aesthetics", also, we find the same sort of difficulty. On the basis of his epistemological metaphysics, he says that the function of the artist is to express the unique periods of his own personality. But the appreciation of a work of art cannot then possibly be a "duplication" in the mind of another person of the expressed mood of the artist, for, the mood is unique; so to appreciate the painting is not to see what its creator saw, but to be encouraged to discern in one's own consciousness something else. This at once shows that there is theoretically no place in Bergson's philosophy for repetition or duplication, and novelty at the same time. All these are due to his logic.

From the examination of the logic and philosophy of Bergson, we find a novel theory of truth. According to him, each reality is the genuine truth of itself. Truth, in his hypothesis, cannot be expressed in terms of a relation holding between different realities; he adopts implicitly the view that predication is falsification, since it brings one reality into relation with

another not itself. In the light of this we see that "time", when understood by the intellect, is "spatialized", and so spatialized, it becomes related to it, and, as such, it is a "confusion" and cannot give reality. So Zeno's conception of time or motion is doubly fallacious.

Thus, in his philosophy, we find a definite monistic tendency when he sticks to his "Resemblance Theory of Knowledge", but it is definitely dualistic when he tries to express himself in intellectualistic terms. This is the Logic and Philosophy of Bergson according to Peckham.

#### THE PHILOSOPHY OF CHANGE

We then come to the philosophy of Bergson as represented by Wildon Carr in his *Philosophy of Change*. The very title of the book speaks of Bergson's philosophy in a nut-shell. Here he considers the chief problems of Bergson's philosophy one by one. They are: The method of philosophy; the doctrine of intuition; the relations between the opposites, viz., mind and body, matter and spirit, perception and memory; the world as the "world of actions" and the consideration of God, freedom and immortality from the standpoint of reality as "vital impulse". Wildon Carr's *Philosophy of Change* gives the true spirit of Bergson's philosophy. We, therefore, cannot resist the temptation of following his own trend here.

Bergson's philosophy is a "revolt" against any form of conceptualistic philosophy. As the intellect is incapable of grasping the "flowing reality", a false clinging to it must not be continued. In this sense Bergson conforms to no theory. His philosophy is a philosophy of intuition. It is a new philosophy of evolution, viz., the "creative evolution".

As "motion" is original, it advocates



the doctrine that there are "no things", but "actions". Its aim is not to solve any problem of philosophy, except to show that there is an all-round "solidarity of actions" between the so-called opposites. The opposites are united by a "solidarity of action", for, there can be no other problem when the whole world is nothing but a "world of actions". So it can scoff off the solutions of dualism, monism, or parallelism as if by a whiff. There are greater and lesser circles of activity. Life and matter are united in an activity which accounts for the "cosmic motion",— "Cosmic *Elan*". The "solidarity of activity" between mind and body expresses "activity" in a lesser circle; similarly the "solidarity of activity" in the case of intuition and intellect, or memory and perception, indicates the same activity in still lesser circles. This again points out the vast field of activity of the *Elan Vital*. The Bergsonian dictum again sounds in our ears, viz., that there are no "things" but "actions". What we perceive are nothing but "forms" or "outlines" which our intellect leads us to think as solid "things". This gives rise to Bergson's theory of perception, viz., what we perceive are not "things" but "images". The perception does neither add anything to, nor detach anything from, reality.

This theory has a superiority over the theory of Alexander in that it is able to avoid the theory of "duplication" of reality. Bergson also gives a satisfactory theory of memory, when he considers it in relation to perception, for, they are united in a "solidarity of action". They are both selective operations of mind or consciousness; the memory selects from the psychical movement within; and the perception selects from without. They are united in the knowledge of

the moment. This reminds us of the theory of Whitehead, who says that what is presented in awareness is "duration", and the perceived event marks the "where" of awareness. A perceived event is an event in a "time-system". The memory of Bergson has a reference to psychical movement which is a "pure duration", and has the past held in store. The fleeting perceptions are changed by memory into enduring moments. These contractions of memory take the "forms" of things. So the things are not really things; they are due to perceptual and memorial activities or functions of consciousness. They are but the results of the unity of those two functions. If we ask: Are the "images" phantoms of our mind? No. They are due to the natural tendency of our intellect. If we appeal to our intuition, we shall find them as real psychical movements,—pure qualitative duration. There is nothing as "something", but only "movements". This is his appeal to new philosophy of intuition.

This philosophy of intuition thus accounts for the problem of motion which remained so long unsolved. Bradley's denial of motion is only on intellectualistic grounds. Russell's solution of the problem of motion by the conception of the "infinite numbers" is a similar intellectualism. His contention that "infinity" gives "continuity" is totally false, for, in spite of the infinite number of points, the "gap" between two points can never be filled up. In the words of Bergson himself, it is nothing but a "cinematographical" way of creating motion but really it is no motion, for the different pictures are all stationary. Intellect divides motion and can never account for motion which is a "continuity". This is the new achievement of the

philosophy of intuition. Here he points out a distinction between the two ways of philosophical speculation, viz., the way of logic and the way of life. The one is the intellectual apprehension of reality, or it is the rational principle, and the other is the principle of intuition. The one gives us the knowledge of matter, the other gives us the knowledge of the spiritual flowing reality. The one is the favourite soil for all such theories as materialism, naturalism, realism, idealism, dualism, monism, etc., and the other is the true philosophy of "life",—the one evolving process, the "creative evolution". It is thus a "revolt against all early and modern science and philosophy". It is turning a new court, and seeing a new light, which was not seen before.

If we ask now the problem about God and freedom, this new philosophy will give a ready answer by pointing out that the "vital impulse" is the God, enduring through free creations. He thus thinks of a free creative God. Humanity, like God, acts freely in this open universe. So human triumph lies in this freedom. It thus advocates the supreme value of freedom. All determinism is strictly abandoned. Personal immortality has no place in this philosophy. It shows us that however highly we prize our individuality, we are but the realization of the "life impulse" which has produced us as it has produced all other myriads of forms. This is thus a revolutionary philosophy. Its spirit of revolt has also been pointed out by William James in his *A Pluralistic Universe*.

In this book James wants to identify his own philosophy of "pure experience" or as he says the "flux of life", with the philosophy of the "pure duration" of Bergson. He also says that never was Absolutism so ably opposed as has been done by Bergson.

He is a great critic of "intellect" and the conception of static reality. The reality is flowing, the intellect touches only the surface, it moves round the skirts, but it cannot go to its depth. Intellect has a practical function and not a theoretical one according to Bergson, but according to James, it has a theoretical function only if he is allowed to distinguish the "theoretic or scientific knowledge" from the deeper "speculative knowledge" of philosophy. The theoretic knowledge is knowledge about "things" as distinguished from the living and sympathetic acquaintance with them. Thought deals with the surface. Full knowledge can be gained only when it is allied with the sympathetic knowledge of reality. The conceptual knowledge by itself is a half-way house from reality. It cuts and fixes, and excludes the reality that is flowing, or which is the same as the "retrospective patchwork and *post-mortem* dissection of it." In *Pragmatism*, James says that, as Bergson believes in the sensible core of reality, he is to be regarded as a radical pragmatist. But it is not a conception of the static abstract reality of the Absolutists, it is the conception of an ever-growing reality. So in a humorous vein he says, "If he had to live in a tub like Diogenes he would not mind at all if the holes were loose and the staves let in the sun". It is a conception of a loose universe and demands freedom of the press from the rationalists. This is the word of praise to the philosophy of Bergson.

Charles Morris, the champion of "functional realism", characterizes the philosophy of Bergson as a "philosophy of idealistic activism". The thesis of Bergson is to resolve all dualisms by what is known as the "solidarity of activity". The reality for him is "a creative universal becoming", a



process that is neither mechanically determined by the past nor constrained to the achievement of a foreseen or pre-determined goal. This primal urge differentiates itself into life and matter, then into mind and body, into intuition and intellect, memory and perception. They are all united in a "solidarity of activity". Morris criticizes the conception of "intuition" of flux or reality; for, how can there be perception or intuition without the selective action of the organism? He also objects to his view of mind, for, according to him, there is a confusion between "mind as substance" and "mind as process". So he says Bergson's revolt against "psycho-physical dualism" is a failure; he rather turns out to be "frankly dualistic". But after all this is a criticism from his own standpoint.

Perry, in *The Present Philosophical Tendencies*, regards him as pragmatist for his non-intellectualistic tendency. He hurls the same criticism of subjectivism at Bergson's philosophy, for, according to him, the conception of "time" as reality is subjectivistic, it is a false notion of pure and simple original reality. It commits the fallacy of "pseudo simplicity." As the "time" is not analysed, it is not known, it is a mystery and so a fiction. Moreover, the view of intellect as held by Bergson is too narrow, for our conceptions never mean that they stand for the objects themselves. Bergson is mistaken when he thinks that to "intellectualize" an object is to "materialize" it. If the intellect is not "symbolical", then, Bergson's term, viz., reality as "flux", "duration", "continuity", etc., means nothing. We shall examine this intellectualism when we shall consider the *Creative Evolution* of Bergson in detail.

Ernest Hockings, in his *Types of Philosophy*, refuses to regard Bergson as pragmatist simply on the ground of

his regarding intellect as practical, for, his aim is not merely to speak of the function of intellect merely, but to advocate a "philosophy of intuition". He, therefore, calls him an "intuitionist".

S. Radhakrishnan, in his *Reign of Religion in Contemporary Philosophy*, wants to say that the philosophy of Bergson cannot stand unless it is supported by a form of "absolute idealism". We also find here a criticism of Bergson's idea of God from the standpoint of "absolute idealism". He says that Bergson's philosophy is fascinating to the popular gaze; but the specialists who judge systems not by their aims and intentions but by their actual results are wandering if the fairy-tale of speculation so charingly described by Bergson does justice to the claims of religion and the demands of intellect. They admit that Bergson has rendered a service to the cause of philosophy in having emancipated it from the trammels of an abstract and vicious intellectualism, but they are not certain that his philosophic theories are self-consistent and satisfactory. He says openly that Bergson's philosophy admits no God of the idealistic thinkers, for, God cannot be a "continuity of shooting out." But Bergson is not prepared to own that his philosophy is atheistic. He feels that his system establishes a free and creative God. That is also the opinion of Le Roy's *A New Philosophy of Henri Bergson*. It will also be mentioned that his writings are instinct with religious interest, though he does not give a coherent view of God.

In him we find opposite tendencies in regard to his view of God which we can conclude from his conception of the *Elan Vital*. "If the dualism between life and matter is the last word of Bergson's philosophy, then, the *Elan* itself may be regarded as a kind of

God opposed by matter, the evil principle." In that case Bergson's God becomes a suffering deity. "It is as limited as any of the mortals, for it has to struggle through the opposing conditions to win its freedom. This is surely dualism."

If again we observe the thought of the *Elan* as free and creative, and the author of both life and matter, then, it is the God of pantheism, which is identical with the whole process of evolution. So the two conceptions of God are to be found here, viz., the God as absolute whole, and God as the life current. This struggle between the logical and empirical tendencies is to be found in the philosophy of Bergson. His God will not satisfy the religious-minded men.

Bergson's thought of the relation of God with man is instinct with the thought of the Absolutistic philosophy.

In answering to the problem of human freedom he holds that man is free as he is the unique expression of God. Freedom is due to the participation in the real.

From all these considerations, we come to the conclusion that his philosophy is not a system but only a "vision". He is more a prophet than a philosopher. "There is a supreme principle whose nature is free activity, from which change and everything else originate. But in the detailed development of this vision, Bergson has not been quite logical. The vision requires for its basis and support a system of absolute idealism." But as the philosophy of Bergson is opposed to "absolute idealism", Radhakrishnan concludes by saying that his true vision and false logic stand apart.

(To be continued)

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## THE COTTAGEST OF COTTAGE INDUSTRIES

BY PROF. K. S. SRIKANTAN, M.A., F.R.E.S. (LONDON).

Hand-spinning, said the Premier to the Government of Madras in the course of one of his brilliant replies on the floor of the Madras Legislative Assembly, is *the cottagest of all cottage industries*. Though the expression is rather queer, there can be no doubt about the fact that the idea cannot be more emphatically put. It is not often realized that the British conquered us by wearing Khaddar, for in the early part of the 18th century, spinning was the rule everywhere and England was no exception. It is no wonder therefore that the very Khaddar is now sought to be used by India as a weapon to escape from the tyrannies of the British trade.

Now that the Congress has come to power in seven of the eleven provinces, there is no doubt this ancient industry of India will receive adequate support. Already the atmosphere is charged with the talk of the spinning wheel and not a day passes without some addition to the camp of the Khaddarites; yet it has to be painfully admitted that there are many who still doubt the vitality of the spinning wheel, and even those who have taken to Khaddar often say that they have taken to it because of the Congress discipline rather than of any belief in the potentialities of the wheel—"As Congressmen are bound to wear khadi and persons not doing so



have every chance of being hooted out of all political meetings and conferences." In short, to a majority of people in India still, Khaddar is a broken reed and Mahatma Gandhi is most unfortunately shunting the car of reason on a false track. One writer goes so far as to say, "The proposal that our poor cultivators should work in their leisure hours on the charka to add a few annas to their monthly income is *inhuman*. While all over the world attempts are being made to reduce the hours of work and cost of production so that all people may get plenty of leisure and sufficient opportunity to fully develop their body, mind and spirit, our Khaddarites are trying to lead India in just the opposite direction." No time, in our opinion, is better suited to examine this problem dispassionately than the present one, for it is time that all parties joined hands in arriving at a definite plan for raising the masses from their miserable condition.

The moment one thinks of the spinning wheel his mind is carried back into the dim past, for it is almost the only cottage industry which has a history as old as the history of India itself. Like Indian civilization it has persisted and survived through the ages in spite of several economic hurricanes and military cataclysms. The earliest reference to the charka is in the *Rig-Veda* which is easily the oldest literature of the world. Says the *Rig-Veda*: "Having spun the thread and given it a shining colour, weave it without knots and so guard the pathways which the enlightened have chalked out, and thinking well lead posterity into the divine light. This truly is the work of poets." This *mantra* proves the existence of spinning and weaving in Vedic times. It also shows that it was an occupation of the highest and

the lowest. Even the soldiers, we are told in the *Rig-Veda*, often spun and wove in their leisure hours; it was usual for the bride to weave the garments of the bridegroom—a custom which persists in Assam even to-day. Enough references are available in the *Rig-Veda* to show that spinning and weaving were as universal as farming both among men and women. The sartorial art was well advanced in those days, for we have several references to colours, fringes and gold borders.

Again in the institutes of Manu, we have the following: "Let the weaver who has received ten *palas* of cotton thread give them back increased to eleven by the rice water and the like used in *weaving*; he who does otherwise shall pay a fine of twelve *panas*." Up to the beginning of the 19th century the cotton fabrics of India formed a considerable item in the exports from the East. The delicacy of their fabric, the elegance of their design and the brilliancy of their colours rendered them as attractive to the better classes of consumers in Great Britain as are in the present day the shawls of Kashmir and the silks of Lyons. So much superior indeed were the productions of the Indian spinning wheel and handloom to those turned out by the manufacturers of Lancashire in the middle of the 18th century that not only were Indian calicoes and Indian prints preferred to British-made articles, but the Manchester and Blackburn weavers actually imported Indian yarns in large quantities for employment in their factories.

Who among our readers has not heard of the famous Dacca muslin! Dacca was the seat of manufacture of muslins better known to the ancients as the 'Woven Webs of Air.' With their rude implements the Hindus of

Dacca formerly manufactured muslins to which European ingenuity could afford no parallel. It was beyond the conception of any European to say how this yarn greatly finer than the highest number made in England can be spun by the distaff and spindle or woven by any machinery. The Hindu spinner, with that inexhaustible patience which characterizes the race, sits down to the laborious task of cleaning with her instrument the fibres of each seed of cotton. Having accomplished this, she then separates the wool from the seeds by means of a small iron roller (*dullen Kathee*), which is worked with the hands backward and forward, on a small quantity of the cotton seeds placed upon a flat board. The cotton is next bowed or teased with a small bow of bamboo, strung with a double row of catgut, muga silk, or the fibres of the plantain tree twisted together; it is made up into a small cylindrical and having been reduced by this instrument to a state of light downy fleece, roll, (*puni*) which is held in the hand during the process of spinning. The spinning apparatus is contained in a small basket or tray, not unlike the *catheræ* of the ancient Greeks. It consists of a delicate iron spindle (*tukooa*) having a small ball of clay attached to it, in order to give sufficient weight in turning; and of a piece of hard shell imbedded in a little clay, on which the point of the spindle revolves during the process of spinning. With the instrument the Hindu women almost rival *Arachne's* fabled skill in spinning. The thread which they make with it is exquisitely fine; and doubtless it is to their delicate organization and the sensibility with which they are endowed by nature, that their inheritable skill in their art is to be ascribed. The finest thread is spun early in the morning, before the rising sun dissi-

pates the dew on the grass, for such is the tenuity of its fibre that it would break if an attempt were made to manufacture it during a drier and warmer portion of the day. The cohesive property of the filaments of cotton is impaired by high temperature accompanied with dryness of the air, and hence, when there is no dew on the ground in the morning to indicate the presence of moisture in the atmosphere, the spinners impart the requisite degree of humidity to the cotton by making the thread over a shallow vessel of water. A specimen which Dr. Taylor examined at Dacca in 1846 measured 1349 yards and weighed only 22 grains, which is in the proportion of upwards of 250 miles to a pound weight of staple. During the process of preparing the thread, and before it is warped, it is steeped for a couple of days in fine charcoal powder soot, or lampblack, mixed with water, and, after being well rinsed in clear water, wrung out, and dried in the shade it is rubbed with a sizing made of parched rice (the husk of which has been removed by heated sand), lime and water. The loom is light and portable; its cloth and yarn beams, batten, temple and shuttle are the appurtenances requisite for weaving.<sup>1</sup>

What has been said in the above paragraphs is enough to show that spinning has been a part and parcel of Indian rural economy from remote times and that the natives of India enjoyed the unique honour of being master spinners of the world. It would be stupid to deny the importance of the historical background of any cottage industry, for history is to a nation what memory is to a man. That economic structure alone will succeed which has its root deep in the past. If this position is granted, then the agitation for

<sup>1</sup> *Cyclopædia of India*, Vol. I.



the revival of the spinning wheel is an exceedingly legitimate one. It is rather difficult to understand why the very people who are for going back to the past in several other aspects of life should unhesitatingly object to the enthroning of the spinning wheel on its old pedestal.

The case for the spinning wheel, however, does not rest merely on its age. It is still one of the most vital cottage industries of India. In the words of the Royal Commission on Agriculture, "The handloom industry of India is still of great importance in the national economy and has, up to the present, shown remarkable vitality in the face of competition with factory products. It is likely to remain the principal form of village industry and there is no immediate reason to fear its decline." One should only be erring on the side of modesty if the total number engaged in spinning and weaving as a subsidiary occupation is put just at 10 millions. Mr. Chatterton in his book *Industrial Revolution of India* estimates the total consumption of yarn by our weavers at 400,000,000 lbs. valued at Rs. 45,00,00,000. A careful examination of the figures reveals that the mill-made cloths have not in any way affected the demand for hand-made cloth. On the other hand, even before the Khaddar movement procured the necessary momentum, the role of hand-made cloths in meeting the total demand for cloths was sufficiently significant as is clear from the following figures:—

Year	Total consumption of mill cloth Crores of yds.	Handloom production Crores of yds.
1909-10	... 301	95
1915-16	... 341	120
1917-18	... 286	87
1920-21	... 286	118

It is wrong to think that hand-spinning will kill the Indian mills, for, it is almost impossible even if there was any such idea behind in the minds of those who stand by the spinning wheel. But it has to be admitted that while it is impossible for the spinning wheel to destroy the mill, it is equally impossible for the Indian mills to satisfy the entire demand for cloth in India. As we have already seen, still a fair percentage (as much as 33 $\frac{1}{3}$ %) of our people are being clothed by hand-spun and hand-woven cloth and the mills cannot displace this partly because the number of mills is still far short of the mark and partly because the mills can never successfully compete in the manufacture of certain delicate fabrics with the spinners and weavers. The wheel and the spindle are complementary and not competitive to the mills. The gravamen of the whole situation is that the percentage of population whose demand for cloths the indigenous mills are not able to meet, go in for foreign cloth. "Why", asks Mahatma Gandhi, "should India import textiles and yarn from England and Japan to the value of approximately 250 million dollars a year? Let the Indian mills go on expanding slowly, as they should and must, but for immediate relief stop the annual export of 2 billion bales of raw cotton. Let the people of the villages, whose work is distinctly seasonal in character, leaving them with nothing remunerative to do for from two to four months out of the year, at least spin and weave enough cotton to clothe each household. Let the village looms again hum." As conditions are at present, the average farmer is so despicably poor that he cannot clothe himself unless he manufactures the raiment himself. There is place for a cottage industry in every village even if agriculture were

a remunerative occupation, for it does not provide work for the farmer for more than 100 days in a year. "The bulk of the population is agricultural, and agriculture here means ordinarily the growing, harvesting and disposal of two crops in the year, and not the mixed farming familiar in England. Agriculture of this kind involves very hard work for certain short periods—generally two sowings, two harvests, and occasional weeding in the rains and three waterings in the cold weather—and almost complete inactivity for the rest of the year. In precarious tracts inactivity may be unavoidable for a whole season, or even for a whole year. These periods of inactivity are, in the great majority of cases, spent in idleness. Where the cultivator pursues some craft which will employ him and his family at times when they are not required in the fields—a craft in which continuity of employment is not essential—the proceeds of that craft are a saving from waste, and therefore a clear gain. The most typical of such crafts . . . and the one which is most widely pursued, is the production of home-spun cloth."

As it is, every farmer has so much leisure that there is an enormous waste of human energy. Mahatma Gandhi's campaign to revive hand-spinning and hand-weaving industry in India is therefore not a mere sentimental revolt against machinery. More than once it has been pointed out that the chief problem in India is the problem of over-pressure on land. More people concentrate on agriculture than agriculture can support. Since 1901, the rural population of India has increased by nearly 50 million and the addition to the urban population in the same period has been less than 10 million. While the American President welcomes the reduction of rural popula-

tion in his country from 75 per cent. a hundred years ago to 25 per cent. at the present time as a satisfactory development, the advocates of dependency rule in India have no word of disapproval for the growth of our farm population from 61 per cent. in 1881 to 73 per cent. at the present time.

Although only 14 per cent. of the population of the United Kingdom is dependent upon agriculture, rural economists are disinclined to advocate greater attention to agriculture in their own country. They recognize that "non-industrialization and poverty go together and excessive dependence on land is a phenomenon noticed only in the poverty-stricken countries of the East." This has resulted in an unparalleled fragmentation and subdivision of holdings. Agriculture has ceased to be remunerative and thus poverty has been forced upon the farmer. The immediate problem to be tackled is therefore to give the farmer an additional income.

In the words of Mr. Kumarappa, "It is an undesirable fact that there is an increasing pressure on land in India. Persons who are interested in initiating Western economic organization and those who derive their inspiration from it are wont to attribute this phenomenon to lack of industrialism. Such people forget that Western methods of production will not give employment to as large a number as we need. At most they can employ a few lakhs of people while our problem is concerned with crores of persons. If we go into this problem deeply enough we shall find the real reason is the lack of small industries that will occupy their time. At one time agriculture was well supplemented by other industries that were capable of finding employment for large numbers."



It is quite easy to suggest that the farmer might move to the town and take up altogether a new occupation. The difficulty there is that the farmer is tied to his village by so many bonds not the least of which is that of the money-lender, that he cannot easily move. The crux of the whole situation is to find out a supplementary source of income without at the same time in any way dislocating the rural economic structure. It is needless to add that without a subsidiary industry agriculture alone cannot lift the burden of poverty from the backs of the masses. Hand-spinning is the only occupation that can fill the spare hours of the rural population if we take into account the limited skill and knowledge of the people and the necessary conditions of any spare-time occupation, namely, that it should be simple, easily learnt, and capable of being taken up and put aside any time so that it may not interfere with the main occupation. Till recently spinning and weaving offered this subsidiary industry. Scarcely a house was without its spinning wheel, and India manufactured not only all the textiles required for household consumption, but exported silk and cotton fabrics in large quantities to the Western world.

The case for the charka is merely this—that spinning on the charka is better than doing nothing whatever. It might be asked why among so many cottage industries spinning alone should be given the preference. The reason is not far to seek. It is the only industry which has survived through the ages and still persists in many of the villages. Mahatma Gandhi, the great exponent of the gospel of the charka, summarizes its advantages as follows:—

It is immediately practicable, because (a) it does not require any capital or costly implements; both

the raw material and the implements for working it can be cheaply and locally obtained; (b) it does not require any higher degree or skill or intelligence than the ignorant and poverty-stricken masses of India possess; (c) it requires so little physical exertion that even little children and old men can practise it and so contribute their mite to the family fund; (d) it does not require the ground to be prepared for its introduction afresh as the spinning tradition is still alive among the people.<sup>2</sup>

It is universal and permanent as, next to food, yarn alone can be sure of always commanding an unlimited and ready market at the very door-step of the worker, and thus it ensures a steady and regular income to the impoverished agriculturist.

It is independent of monsoon conditions and so can be carried on even during famine times.

The case for Khadi was put in a very striking manner by the Premier to the Government of Madras in a recent speech: "If they considered deeply the various processes that had to be gone through before an inch of yarn was spun or an inch of cloth was woven, they would realize the full significance of khadi. Some poor cultivators in some part of the country had to raise the cotton crop, some old women had to spin the cotton and some one else had to weave the yarn. A good portion of the money they spent in purchasing khadi went to some poor person who was direly in need of it. The process of converting cotton into cloth was discovered by the hand-spinner. The mills copied him. The present situation was that they forgot the original and hugged the imitation.

"There is no doubt that khadi is

<sup>2</sup> Jathar and Beri: *Indian Economics*, Vol. I, p. 37.

costlier than the mill-made cloth although the difference in price is not considerable. But even such a small difference in price imposes a heavy burden on the average purchaser who is too poor to purchase it. This argument, though apparently sensible, falls to the ground when it is realized that the average purchaser (who is not different from the average farmer) is expected to supply the cloths for his household by his own work and sell only the surplus. In short, the question of a high price is irrelevant to the farmers who are at once consumers and producers. The burden of a higher price therefore will fall only on those who consume khadi without producing it. Most people coming under this category are town-dwellers whose average income is certainly larger than that of the village folk and have therefore a corresponding responsibility. After all the difference in price between the mill-made-cloth and Khaddar is also not much. If they considered the question seriously they would begin to wonder how they were able to get a yard of khadi for  $6\frac{1}{2}$  annas. Did not the labour of the agriculturists, the labour of the women who spun the yarn, the efforts of the little boys who prepared the warp and the woof of the weaver who produced khadi and on the top of them all the tale of misery behind all these people arouse their sympathy and should they hesitate to pay a little more for khadi? Even Rs. 10 per yard would not be much. When a Government servant was asked to take Rs. 60 instead of Rs. 65 as his salary he grumbled and raised his eyes towards heaven and remarked, 'Is this the meaning of Congress Government?' But every one of them asked six and a quarter annas instead of for six and a quarter anna instead of for six and a half annas?' The quarter

anna made all the difference for the starving villager." (C. R.). That was why he maintained that buying khadi was one of the greatest national services any one could do. The price one pays for khadi, says a writer, is distributed as follows:—

Cotton grower	... 37%
Spinners and weavers	54%
Workers	... 6%
Miscellaneous	... 3% or again

A rupee spent on khadi gave  
 4 annas to the spinner,  
 5 annas to the weaver,  
 1 anna overhead charges,  
 6 annas to cotton-grower.

A rupee spent on mill-made cloth went as follows:—

$5\frac{1}{2}$ annas to cotton-grower,
4 annas to mill-hands,
5 annas for interest, depreciation of machinery commission etc.,
$1\frac{1}{2}$ annas waste in sizing.

It is rather amusing to see that the critics of the spinning wheel have not so far suggested any alternative subsidiary industry. They are all agreed in saying that some secondary occupations are necessary to enable the agriculturist to balance his budget. But what it is if it is not spinning nobody has so far suggested nor is it possible to think of a better alternative. Even Bee-keeping about which there is visible in recent years an extraordinary enthusiasm cannot be compared to spinning and weaving, as a supplementary occupation, for the industry is so complicated that it is far beyond the comprehension of the average farmer. But if he is shrewd, he can have a hive along with a spinning wheel, for Bee-keeping requires only vigilance and intelligent supervision. Even Messrs. Jathar and Beri, the authors of *Indian Economics*, who are not very optimistic about the role of the charka in the economic regene-



ration of India, only observe, "But a more remunerative subsidiary industry is required to bring substantial economic relief to the cultivator." Such a conclusion by two of the outstanding theorists only shows that an alternative to this cottage industry has not yet been discovered.

The addition that spinning makes to the annual income of a farmer is not inconsiderable when one takes into consideration the total annual income of the farmer. The following figures taken from the Register maintained in the Gandhi Ashram, Tiruchengode, give the reader an idea of the income :

Spinners' Regd. No.	July 1927		Aug. 1927		Sept. 1927		Total for 3 months.
	Rs.	A.	Rs.	A.	Rs.	A.	
799	...	4-3	4-7	3-15	12-9		
29	...	6-5	3-5	3-4	12-14		
304	...	4-8	2-8	2-10	9-10		
488	...	4-6	3-1	1-6	8-13		
1416	...	2-7	2-0	2-4	6-11		
565	...	4-8	2-7	2-12	9-11		

"It is the uniform experience of all khadi centres that a spinner gets about an anna and a half a day for about 6 hours' spinning. This earning is small undoubtedly, if taken by itself, but is not inconsiderable when we remember that the average income of an Indian has been calculated to be about one anna and seven pies a day. And let it not be forgotten that for this paltry six pice there are thousands who are willing to spin; there can be no question of depriving them of this means of earning without suggesting a better alternative and none has been so far suggested."

Enough has been said to establish the case of the spinning wheel. There is no room for scepticism. This problem of poverty has to be solved if the farmer is to enjoy the political repast that the Congress is promising. The spinning

wheel has come to stay and it is the duty of every educated youngman to find out ways and means of improving the wheel, for that would surely enable the farmer and the members of his family to earn more. To the credit of the farmer and weaver, it should be said that he is not averse to improvements. The handloom workers of Serampore and the neighbouring districts, about 10,000 in number, have doubled their earnings and are in a fairly prosperous condition in spite of the fact that they are so near Calcutta. It is because they have learnt the use of the fly shuttle and a few labour-saving devices. So again the adoption of the Yervada spinning wheel has considerably added to the productive capacity of the spinners in several centres. Who could forecast the addition to the income of the spinner if electricity were carried to his doors?

The spinning industry is not dead, but is dying. The situation calls for immediate relief. Spinning should be made compulsory in all elementary schools and every province should have a central spinning institute for carrying on research. Spinning wheels should be supplied free of cost by the Government to all educational and other public institutions. Efforts should be made to improve the khadi dhotis.

We cannot but conclude this article with the following observation of Mahatma Gandhi: The world commerce at the present moment is not based upon equitable considerations. Its maxim is, 'Buyers, Beware'. The maxim of khadi economics is 'Equity for all'. It therefore rules out the present soul-killing competitive method. Khadi economics are designed in the interest of the poorest and the helpless, and khadi will be successful only to the extent that the workers permeate

the masses and command their confidence. And the only way of commanding their confidence is doing selfless work among them.

## SRI-BHASHYA

BY SWAMI VIRESWARANANDA

### CHAPTER I

#### SECTION I

अथातो ब्रह्मजिज्ञासा ॥ १ ॥

अथ Then अतः therefore ब्रह्मजिज्ञासा the inquiry (into the real nature) of Brahman.

1. Then (after a knowledge of the work-portion of the Vedas and the ephemeral nature of the results of mere work has been gained by the study of the *Purva Mimâmsâ*) therefore (as the results obtained by mere work *i.e.*, sacrifices etc., are ephemeral and limited, whereas the result of the knowledge of Brahman is eternal and infinite) the inquiry (into the real nature) of Brahman (should be taken up).

The word 'Brahman' is derived from the root *brih* which denotes greatness, and is therefore applicable to all objects which have the quality of greatness but more aptly to that object which by nature and by qualities possesses this greatness to an infinite degree; hence the word 'Brahman' primarily denotes that Supreme Person who is the abode of all auspicious qualities to an infinite degree and is free from all worldly taint. This Supreme Person is the only Being the knowledge of whose real nature results in liberation.

The word 'then' denotes immediate sequence and 'therefore' signifies that the antecedent fact necessarily leads to an inquiry into Brahman. This antecedent fact is the knowledge of the

work-portion of the Vedas. As the desired knowledge of Brahman depends on the interpretation of Vedic texts and as one who has studied the Vedas (*Svâdhyâya*) naturally takes to the study of the exposition of work first, therefore an inquiry into work must first be taken up. When from such an inquiry a person learns that the result of all work is ephemeral<sup>1</sup> and limited, while he finds that another part of the Vedas says that the knowledge of Brahman yields eternal and unlimited results, *viz.*, liberation,<sup>2</sup> a desire to know Brahman arises in him. Therefore, on account of that very reason, an inquiry into Brahman should be taken up after an inquiry into work. Scriptures also support this view: "Having examined the worlds attainable through work, a Brâhmana should get dispassionate towards them. The uncaused cannot be attained by the caused. To know that he . . . must approach a *guru*" etc. (*Mu.* 1.2.12). A Brâhmana *i.e.*, one who is devoted to the study of the Vedas having examined, scrutinized, with the help of the *Purva Mimâmsâ*, the true nature of work, and coming to know that the results of work are ephemeral and there-

<sup>1</sup> *Vide Chh.* 8. 1. 6 ; *Brih.* 3. 8. 10 ; *Katha* 1. 2. 10 ; *Mu.* 1. 2. 7 and so on.

<sup>2</sup> *Vide Taitt.* 2. 1 ; *Chh.* 7. 26. 2 ; *Svet.* 3. 8. and so on.



fore work cannot help him to attain the eternal Supreme Person, gets dispassionate, and to know that Supreme Person he approaches a *guru* in all humility. It is the knowledge of the ephemeral nature of the results of work that necessitates an inquiry into Brahman.

An objection may, however, be raised that since the study of the Vedas (Svâdhyâya) itself gives one the knowledge that the result of work is ephemeral and limited, why should not one straightway take to the study of the *Uttara Mimâmsâ*? This is not possible. Even as the knowledge of Brahman gained from the mere study of the Vedas does not help one desirous of liberation, but necessitates on his part an inquiry into Brahman in order to make his knowledge precise and beyond doubt and also to preclude all wrong notions, so also a study of the *Purva Mimâmsâ* is necessary to realize definitely and beyond doubt that the results of all work is ephemeral and limited. It is only after such a definite knowledge is gained that the necessity of an inquiry into Brahman results as an immediate sequence.

*Objection by Advaitin:* Here the word 'then' refers to the fourfold spiritual requisites which existing, an inquiry into Brahman is possible and without which it would be impossible, and not to an inquiry into work, for it in no way helps one who aspires after knowledge or liberation. The cause of this bondage is the wrong perception of manifoldness due to beginningless Nescience (*avidyâ*) which covers, as it were, the non-dual and non-differentiated Brahman, the Pure Consciousness, which is the only reality. Vedânta-texts try to establish the knowledge of this Brahman, for such knowledge alone destroys Nescience and its product the manifoldness, which

destruction is the same thing as liberation. To this end work is not only not helpful but is detrimental, since work is based on the assumption of plurality like caste, age, stage of life, object to be accomplished, its means and method, and so on. Scriptures also uphold the above view. *Vide* texts referred to in the footnote 1.

The *Uttara Mimâmsâ* discusses meditations (*upâsanâs*) though connected with work, because they are of the nature of knowledge; yet they are not directly connected with the subject-matter, viz., Brahman. The reference to the necessity of all works as scriptures prescribe (*B. S. 3.4.26*) is only in so far as they create a desire for knowledge. "Brâhmanas seek to know It through the study of the Vedas, sacrifices, charity," etc. (*Brih. 4. 4. 22*). They do not produce knowledge for which purpose scriptures prescribe calmness, self-control, etc., as direct means. (*Brih. 4. 4. 23*). So work without desire purifies the mind and creates a desire for knowledge. Then knowledge produced through the hearing, reasoning, and meditation on texts like, "Existence, Knowledge, Infinite is Brahman" (*Taitt. 2. 1*), "This Self is Brahman" (*Brih. 2. 5. 19*), "That thou art" (*Chh. 6.9.7*) etc., puts an end to Nescience. Therefore, the antecedent to the inquiry of Brahman cannot be an inquiry into work but the fourfold requisites.<sup>3</sup>

*Answer:* Granted that the destruction of Nescience is liberation and that knowledge of Brahman alone leads to it, yet the nature of this knowledge remains to be explained. Does

<sup>3</sup> (1) Discrimination between things permanent and transient, (2) renunciation of the enjoyment of the results of work in this world and in the next, (3) the six treasures, viz., *sama*, *dama*, *uparati*, *titikshâ*, *samâdhâna* and *sraddhâ*, and (4) an intense desire for liberation.

'knowledge' prescribed by scriptures as means to liberation mean merely the sense of Vedic texts as conveyed by the sentences or does it mean "the nature of meditation (*upâsanâ*)"? It cannot be the first, for experience shows that such knowledge does not destroy Nescience and its product, the manifoldness. It cannot be said here that the texts do not produce true knowledge which destroys Nescience so long as the notion of manifoldness lasts, for it is against experience and reason to say that all the necessary means of true knowledge are there and yet it is not produced. Nor can it be said that a little of the beginningless Nescience is still left behind even after knowledge originates from the sense of the texts, due to which the wrong notion of manifoldness persists; for this wrong notion also is false and is automatically destroyed when knowledge dawns. Moreover, such a position would mean that the wrong notion would continue to exist indefinitely since knowledge does not destroy it, and there is nothing else but knowledge that can do it. In other words there will be no liberation. It is equally meaningless to say that knowledge is produced by the sense of the texts, which destroys Nescience, but the manifoldness continues to exist though it has no longer the effect of binding the soul; for to say that Nescience, the root of manifoldness, is destroyed and yet the manifoldness continues to be experienced is ridiculous. It is not also possible that knowledge originates after destroying Nescience, for the latter is beginningless and therefore powerful, and cannot possibly be destroyed by an antagonistic notion of unity which has been comparatively of less duration and is, therefore, weaker.

In whatsoever way we may argue, if knowledge means the sense of Vedic texts as conveyed by the sentences, we

find that such knowledge does not lead us to liberation and hence we have to conclude that knowledge prescribed as a means to liberation is not the mere sense of the texts as conveyed by the sentences but something different, viz., knowledge as conveyed by the term 'meditation' (*upâsanâ*). That 'knowledge' means 'meditation' is inferred from texts like "Knowing about It, one should *meditate* on It" (*Brih.* 4. 4. 21); "One should *meditate* on the Self alone" (*Brih.* 1. 4. 15); "This Self is to be seen . . . and *meditated* upon" (*Brih.* 2. 4. 5); "Having searched out the Self, he *knows* It" (*Chh.* 8. 7. 1), where the word 'knows' of the *Chhândogya* text also is to be taken in the sense of meditation prescribed by the other texts, since the purport of the different Sâkhâs of the Vedas is one. Scriptures also directly uphold this view in the following texts where we find the two words 'knowing' and 'meditation' interchanged in the introductory and concluding portions: "One should *meditate* on mind as Brahman" (*Chh.* 3. 18. 1) which topic ends thus, "He who *knows* this" etc. (*Chh.* 3. 18. 8). See also *Brih.* 1. 4. 7 and the topic in *Chh.* 4. 1. 4-5 which ends in 4. 2. 2.

Meditation again is a constant remembrance of the object meditated upon like a continuous stream of oil. Texts like, "When constant remembrance has been attained all knots (bondages) are rent asunder" (*Chh.* 7. 26. 2), prescribe this constant remembrance as a means to liberation. This form of

'In the treatment of a subject the topic introduced should be referred to again in the concluding portion, otherwise the treatment becomes defective. Since we find these words interchanged in these portions in scriptures which are free from all defects, we have to conclude that the two words 'knowing' and 'meditation' mean the same thing.



remembering is as good as *seeing*. "When that Supreme Person is *seen* all the knots of the heart are rent asunder" (*Mu.* 2. 2. 8). The text, "The Self should be seen—to be heard of, reflected on, and meditated upon" (*Brih.* 2. 4. 5) also shows that *meditation* is as good as *seeing*. Remembrance when exalted assumes the same form as seeing or direct perception. About such constant remembrance or direct perception which is prescribed as a means to liberation scriptures further say: "This Self is not realized by the study of the Vedas, nor by the intellect, nor by much hearing of scriptures; whomsoever this Self desires, by him is this Self realized, unto him this Self reveals Itself" (*Mu.* 3. 2. 3). So hearing, reasoning, etc., do not lead to the realization of the Self, but it is realized by him alone who is desired by the Self. The extremely beloved is desired. He who extremely loves this Self is loved by the Self. So that this beloved may realize the Self, the Lord Himself helps him: "Those who are constantly attached to Me and worship Me with devotion—I give that direction to their mind by which they come to Me" (*Gitā* 10. 10). See also 7. 17. Therefore, we conclude that he to whom this constant remembrance which is exalted to the height of direct perception is dear, because the object of that remembrance is dear, he is loved by the Self and by him the Self is realized. This kind of constant remembrance is called *bhakti*, for *bhakti* means devout worship. That is why *Sruti* and *Smriti* texts say thus:

"Knowing him alone one goes beyond death" (*Svet.* 3. 8); "There is no other way out" (*Svet.* 6. 15); "Neither by the Vedas nor by austerity, nor by gifts, nor by sacrifice can I be seen as thou hast seen Me. But by single-minded devotion I may in this Form be known," etc. (*Gitā* 11. 53-54). See also 8. 22. For such constant remembrance sacrifices, etc., are means. *Vide* Sutra 3. 4. 26. This constant remembrance, which is the same as knowing, practised throughout life, is the only means to the realization of Brahman and all duties prescribed for the various stages of life (*āshramas*) have to be observed only for the origination of this knowledge. The *Sutrakāra* also refers to this in *Sutras* 4. 1. 12, 16 and 3. 4. 13. Scriptures also say, "He who knows both *vidyā* (knowledge) and *avidyā* (non-knowledge), he having conquered death by *avidyā* attains immortality through *vidyā*" (*Is.* 11). By *avidyā* here is meant that which is different from *vidyā* i.e., duties prescribed for the various stages of life. By this all previous sins (death) which obstruct the origination of knowledge are destroyed. "By the performance of duty sins are destroyed." Thus the knowledge which is the means to the attainment of Brahman depends on the due performance of the works prescribed for the various stages of life. Hence an inquiry into work forms an essential pre-requisite of the inquiry into Brahman and the position of the Advaitin is not tenable.

## NOTES AND COMMENTS

### IN THIS NUMBER

The *Prabuddha Bharata* enters the forty-third year of its existence with the dawn of this New Year. On this auspicious occasion we offer our cordial greetings to our readers, sympathizers and all those who have obliged us by their ungrudging help and co-operation. Today the world is passing through a rapid revolution of ideas and ideals. The modern civilization, in spite of its manifold sparkling achievements in the various spheres of thought, has utterly failed to satisfy the crying spiritual demands of humanity. Various reactionary forces are at work to demolish even the very foundation of the socio-religious life of the East and the West. The best minds are making high-souled efforts to counteract the influence of these evil forces and to usher in a better state of affairs in the world. *Prabuddha Bharata* has also spared no pains to contribute its humble quota of service to this noble undertaking. May it continue to do the same in the time to come for the realization of the cherished ideal of universal peace and brotherhood.

In the *Editorial* we have discussed the characteristics and the baneful effects of the civilization of today and suggested ways and means to save it from the impending catastrophe. *Devotion to Spiritual Practice* by Swami Saradananda, one of the Sannyasin disciples of Sri Ramakrishna, shows how the various paths lead ultimately to the same Truth. Mr. S. V. Venkateswara, M.A., Professor of Indian History, Presidency College, Madras, has given in his *Pilgrim's Progress in the Land of*

*the Veda* a pen-picture of the spiritual life and ideal as depicted in the Vedic literature. *A Critical Study of the Advaita Conception of Illusory Causation* by Prof. Ashokanath Shastri, Vedantatirtha, M.A., P.R.S., contains a lucid exposition of the Advaita theory of Mâyâ and a criticism of the attitude of the Sankhya school to it. In *The Aspirations of Young Japan* Prof. E. E. Speight, formerly of the Imperial University, Tokyo, and lately of the Osmania University, Hyderabad, India, has delineated from his personal experience and knowledge the idealistic dreams of the young generation of modern Japan. Mr. Anil Kumar Sarkar, M.A., (Gold Medalist), fellow of the Amalner Indian Institute of Philosophy, has discussed in his article on *The Philosophy of Bergson* the varied criticisms with regard to Henri Bergson's theory of creative evolution and pointed out the logic and essential features of his philosophical thought. In *The Cottagest of Cottage Industries* Prof. K. S. Srikantan, M.A., F.R.E.S. (London), of the Madura College, has put forward a strong plea for the introduction of hand-spinning and hand-weaving in India on a large scale to tackle the economic problems of the country. Swami Vireswarananda's *Sri-Bhashya* is an English edition of the Brahmasutras, which contains text and word for word rendering and running translation as well as annotations based on the interpretation of Ramanuja. We hope to publish this forthcoming work of the Swami who is a monk of the R. K. Order, piece by piece in the columns of this journal for the benefit of our readers.



## INDO-CHINESE CULTURAL CONTACTS

Prof. Tan Yun-shan of the Sino-Indian Cultural Society, Nanking and Santiniketan, has sent us a copy of the address which he delivered some time ago on the cultural interchange between India and China. Indians have always felt a certain kinship of spirit with the people of China, not only because the religion and ethics of India have found a secure home in that far eastern land but also for the reason that the civilizations flourishing in these two countries share many things in common. We reproduce below portions from the address which point out the great similarities between the two cultures and the active intercourse between them in the far-off times.

“Looking over the geography and history of all the nations in the world,” says the Professor, “we find there are not any other two nations that can be compared to our two countries. This is true from every respect and from every standard of observation and judgment.” The two countries offer close resemblances as regards geography, climate, productivity of land, and population. The beginnings of both the civilizations are lost in the mists of a remote antiquity. Recent archaeological discoveries make it “very clear that the ages and facts of the beginnings of Indian and Chinese civilizations are somewhat similar to each other.” Not only do they date from a hoary past, but of all the great civilizations the world has witnessed they alone “have stood up firm and high from the very beginning to the present day for thousands of years already. Though our lands have many times been trampled down, devastated and usurped by foreign peoples politically, economically, yet

our superior traditions, teachings, systems, and customs have often assimilated the wild, barbarous invaders and made them educated and cultured, so that our two countries are able to survive others and shine permanently. Such are the great singular characteristics in the histories of India and China only.” In their social relations both the peoples prize the same virtues and observe identical moral standards. Besides, the teachings of the sages in the two countries at different times have been very similar. To offer just one instance: “In relationships between man and woman, the Indians observe ‘chastity’ and prize ‘modesty’. And so do the Chinese people.”

The cultural interchange between the two civilizations began more than two millennia ago. There is a widely prevalent notion that the cultural contact between China and India developed only after the influx of Buddhism into China and that Buddhism went into China about 67 A.D. This is erroneous. “We can only say that Buddhism was first formally welcomed by a Chinese Emperor in Yung-Ping tenth year (67 A.D.), and that the cultural interchange between India and China became more intimate and prevalent after the royal recognition of Buddhism.” The influx of Buddhism at once became the signal for a vigorous activity along these lines. Numerous extant Chinese books relate how hundreds of Chinese came to India to learn and Indians went to China to teach.

This cultural intercourse, however, appears to be a one-sided affair. India played the role of a teacher all along, and China was content to be a humble student. “In China, we can see everywhere things and objects of Indian style or model; but in India we can

hardly see anything of Chinese origin." The influence of India upon the civilization in China is "almost inexpressible in words. From the point of view of philosophy, the thoughts of Confucianists and Taoists had been closely intermingled with Indian thoughts since the dynasties of Wei (220-264 A.D.) and Tsin (265-419 A.D.); the process of assimilation was gaining momentum especially during the Tang Dynasty (678-906 A.D.) and in the subsequent age of the 'Five Dynasties' (907-956 A.D.) till there was developed in the Sung Dynasty (960-1276 A.D.) a new philosophy called 'Li-Hsio' or New Rationalism. From the point of view of literature, the prose and poetry of Tsin and Tang Dynasties and the Records of the philosophical discourses in the Sung and Ming (1368-1643 A.D.) Dynasties, had a striking tint and flavour of Indian literature in form and quality. Even the system of Chinese written language was affected by Indian influence: a certain Buddhist named Shou-Wen of the Tang Dynasty formulated thirty-six alphabets purely on the basis of Sanskrit words and then created a revolution in the pronunciation, sounds, and rhymes of Chinese words. And artistically China learned from India many methods, such as the building of pagodas, the making of statues, and the practice of fresco, etc. As for the translation into Chinese of Indian classical works, they may be regarded as a rare wonder in the world history of civilization, as far as perfection and quantity are concerned. . . . In short, all the learnings, thoughts, systems, religious practices, social usages, and popular customs and habits of India

have appeared more or less in the translated works of Chinese, and accordingly affected Chinese life to a considerable extent."

Though China has been content to be a pupil, she has gratefully done some service to the Indian culture indirectly. "It is that she has taken great care and made much effort to preserve, to cherish, to cultivate, and to magnify what she has got from India at different stages." In recent years the intimate relationship of old has shrunk or even stopped. *There is need today for the restoration of the old contact, so that the two cultures may work in co-operation to resist the tide of ruthless materialism.* "If the ultimate remedy is not sought from culture it is impossible to cure the current malady and to avoid the future catastrophe." The world stands in need of a new philosophy of life, which India and China alone can teach. It is not that the achievements of the Western nations in the sciences should be thrown away, "but that the application of such sciences must be controlled, directed, modified, and adjusted by the benevolent and harmonious spirit of Indian and Chinese cultures, so that a new civilization will be brought about for the constructive benefit and betterment of all humanity." Unhappily China lies today prostrate before the might of Japanese militarism. But we have faith in the indomitable spirit of her people, and we believe that her culture will survive the present calamity as it has survived many in the course of her long history and that she will rise again with a new life to herald in co-operation with India the dawn of a new era in the world.



## REVIEWS AND NOTICES

THE SCIENCE OF THE SOUL (SRI SANKARACHARYA'S BHĀSHYA ON THE BRAHMA-SUTRAS). BY DEWAN BAHADUR K. S. RAMASWAMI SASTRI. *The Dharmarajya Office, 47 Swami Naick Street, Chintadripet, Madras. Pp. 207. Price Rs. 1-8.*

The history of orthodox Indian philosophy for the space of a thousand years and more has been a series of foot-notes on the celebrated *Brahma-Sutras* of Vyāsa. All the great founders of religio-philosophical schools in subsequent times based their tenets on an interpretation of these aphorisms which came to be regarded very early as the most authoritative systematization of the philosophical doctrines of the Upanishads. The importance of the numerous commentaries on the *Sutras* to students of Indian philosophy is therefore obvious enough. So far, however, only the commentaries of Sankara and Ramanuja have been made available in full to the English-reading public through translations. But, though the translations have been most efficiently and admirably done by the late Dr. Thibaut, yet they cannot be easily followed by those who have only a nodding acquaintance with the Indian philosophical traditions. For, the main trend of arguments in these commentaries is often hid under an overgrowth of discussions on side-issues and problems which have lost their temporary local interest and which strike the modern reader as quite meaningless and often wholly fantastic.

Nor are these discussions necessary for an intelligent grasp of the commentator's standpoint and the arguments in support of it. For this reason simplification of some of these commentaries has appeared in English as well as in some of the Indian vernaculars for the benefit of modern students who do not want to get lost in the elaborate discussions in the originals. In the present work Dewan Bahadur K. S. Ramaswami Sastri has ably attempted a similar task with regard to the commentary of Sankara for English readers. He has presented the Bhāshya in simple, direct, and argumentative manner without adverting to the various cross-currents of deflecting discussions. He has split up the arguments according to the separate *adhikaranas* which

treat of different subject-matters. In fact it is a short summary of the principal arguments of Sankara in lucid manner. The author has also quoted in full the important Sruti passages upon which the great Ācharya has relied. The book, however, is blemished by a number of typographical errors, and the want of an index, suitable headings and contents is likely to repel many.

GOLDEN RESOURCES. BY L. V. NARASINHA RAO. *Published by the author, Santivasati, Guntur. Pp. 207. Price Re. 1-4 as.*

The author calls this book a guide to health, wealth, and happiness. In it he has discussed what he considers to be the various factors conducing to them, from vitamins and astrology to concentration and moksha.

NO-MAN'S-LAND. *The Theosophy Company Ltd., 51, Esplanade Road, Bombay. Pp. 91. Price 8 as.*

It is a reprint of the five articles originally published in the *Aryan Path*, February-June, 1937. The articles are, (1) Beyond Human Horizons, (2) Divine Incarnations, (3) Gods, Heroes and Men, (4) The Omnipresent spirit, (5) Spirits, Embodied and Disembodied.

THE KALYANA KALPATARU, VOL. IV, NO. I, SRIKRISHNA NUMBER. *The Gita Press, Gorakhpur. Pp. 280. Price Inland Rs. 2-8 as. Foreign 5s.*

The special numbers of the Kalyana Kalpataru are always a treat to readers. This is no exception. Herein more than sixty informative articles on the different aspects of the life and philosophy of Krishna have been collected from the pens of distinguished writers. The issue is also profusely illustrated. We are sure it will make a wide appeal and stimulate the religious consciousness of the people in general.

AGNIHOTRA. BY SATYA PRAKASH, D.Sc. *Published by the Secretary, The Sarvadeshika Arya Pratinidhi Sabha, Delhi. Pp. 198. Price Rs. 2-8 as.*

In this book the author has made a study of the ancient practice of fumigation

(Yajna) from the chemical standpoint. He has not only described in detail the process of Agnihotra but has shown by means of the chemical analysis of the ingredients used in it that this practice of the ancient Aryans is healthy and hygienic.

THE GOSPEL OF THE GITA. BY DEWAN BAHADUR K. S. RAMASWAMI SHASTRI. Pp. 54. Price 3 as.

This brochure contains a beautiful summary of the different chapters of the Gita, designed for young students.

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## NEWS AND REPORTS

### SIR JAGADISH CHANDRA BOSE

The death of Sir Jagadish Chandra Bose on the 23rd of November last has been deeply mourned by the nation as well as by the whole of the scientific world. It has also been felt as a personal loss by us. He was long closely associated with the Advaita Ashrama, Mayavati, Himalayas. For a number of years both he and Lady Bose used to visit the Ashrama almost annually and to stay here during the summer months. The members of the Ashrama were drawn to them by their easy and natural manners, and they often used to watch with great interest Dr. Bose's demonstration of the fascinating story of a plant's life.

It will be superfluous to recount his achievements here. His remarkable anticipations of the principles of wireless telegraphy and his great discoveries of the lifelike responses of plants and inorganic matter to outside stimuli are schoolboy knowledge in India today. The doyen among the Indian scientists, he was the first Indian to win international reputation by original work in the field of experimental science.

Nature had endowed him richly. He possessed not only the clear intellect of a scientist and the imagination of a poet but also the artist's gift of felicitous expression and the heart of a patriot. His Bengali writings, though scanty in amount, are

remarkable for their delicate expressions and flights of imagination.

It is interesting to recall here that Swami Vivekananda met him in Paris in 1900 and blessed the young scientist when the latter stood alone to represent India at the International Congress of Physicists there. This is what Vivekananda wrote in a letter: "Here in Paris have assembled the great of every land, each to proclaim the glory of his country. Savants will be acclaimed here, and its reverberation will glorify their countries. Among these peerless men gathered from all parts of the world, where is thy representative, O thou the country of my birth? Out of this vast assembly a young man stood for thee, one of thy heroic sons, whose words have electrified the audience, and will thrill all his countrymen. Blessed be this heroic son; and blessed be his devoted and peerless helpmate who stands by him always."

Sir Jagadish Chandra Bose is one among the few names by which the India of today is known to the outside world. His figure will occupy an important place in the history of India's bursting forth into new life and activity.

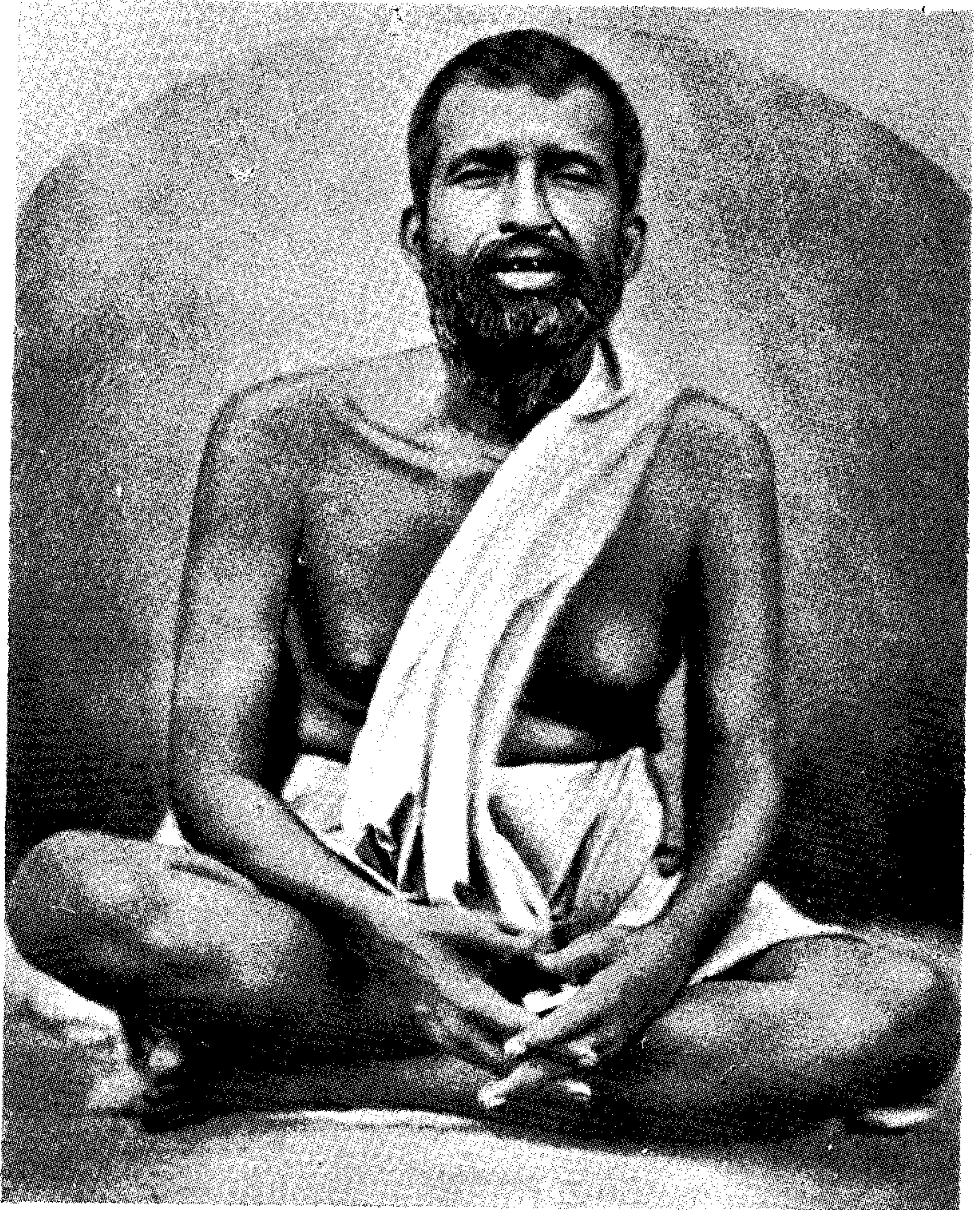
May Lord grant peace to his soul!

### SWAMI VIVEKANANDA'S BIRTHDAY

The birthday of Swami Vivekananda falls this year on the 22nd of January.

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Sri Ramakrishna